

# AMERICA

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### CHRONICLE

**Treaties Are Signed.**—The general arbitration treaties between the United States and Great Britain and the United States and France were signed on August 3, in the President's library at the White House. Ambassador Bryce signed the British treaty conjointly with Secretary of State Knox, and the French treaty, after it was signed by Secretary Knox, was despatched by special messenger to Paris to exchange for the one signed for France by Jean Jules Jusserand, the French Ambassador to the United States, in the presence of Robert Bacon, American Ambassador at Paris. The President was the principal witness to the signing of the treaties in Washington. Before going into effect the treaties must be ratified by the United States Senate.

**Provisions of the Treaties.**—By the general provisions of the two arbitration treaties all differences internationally arbitrable shall be submitted to The Hague, unless by special agreement some other tribunal is created or selected. Differences that either country thinks are not arbitrable shall be referred to a commission of representatives of the two Governments empowered to make recommendations for their settlement. Should the commission decide that the dispute should be arbitrated such decision will be binding. Before arbitration is resorted to the commission of inquiry shall investigate the dispute with a view of recommending a settlement without arbitration. The commission, at the request of either Government, will delay its findings for one year to give an opportunity for diplomatic settlement. The terms of

submission of each dispute to arbitration will be ratified by the Senate.

**Panama Fair Site Selected.**—The Directors of the Panama-Pacific International Exhibition have agreed upon a site which will include Golden Gate Park and Harbor View. The industrial and other temporary structures of the Fair will be erected at Harbor View, overlooking the entrance to the harbor. All the permanent buildings, museums and the like, will be placed in Golden Gate Park, excepting the large convention hall, which is to be built in the city proper at Van Ness avenue and Market street. The water front from the Cliff House to the ferry will be beautified and boulevards will connect the different buildings, some of which will be placed on Lincoln Park, overlooking the Golden Gate.

**Novel Plea for Low Mail Rates.**—During the investigation by the commission on second-class postal rates E. R. Graham pleaded the cause of the Methodist Book Concern, which he said would be ruined by an increase in the rates of second-class mail matter. Many religious publications fostered by the concern would have to suspend publication, Mr. Graham said. The profits from these publications, he explained, did not go to the Church, but were used toward the support of superannuated ministers and their widows and orphans. "And if it should be shown that these rates are too low," asked Justice Hughes, "and the profits of your publications were reduced because of an increase in the rates, then the sums paid your superannuated ministry would be correspondingly lessened?" "Exactly," was the quick answer of

Mr. Graham. "Well," continued Justice Hughes, "do you think the superannuated ministry of the Methodist Church should be supported by the United States?" Mr. Graham answered, "It wouldn't be a bad idea for it to do so;" but this phase of the matter seemingly had not occurred to him before, and he was evidently disconcerted.

**New York City Has 5,000,000.**—According to the figures of the Health Department issued on August 1, the population of New York City is 5,000,407. The United States census for 1910 gives New York, with its five boroughs, a population of 4,766,883, so that the gain within one year has been 233,524. This is a gain of fifty-three per cent. since July 1, 1898, when the city had a population of 3,272,418. The percentage of increase has been largely with Manhattan Borough, the population of which is given as 2,393,636. The Borough of the Bronx has a population of 487,437; Brooklyn, a total of 1,716,852; Queens, 312,630, and Richmond, 89,852.

**Jewish Regiment and Armory.**—The Federation of Jewish Organizations failed last spring to convince Governor Dix of the need of an armory on the East Side of New York City for a Jewish regiment. In order to make a good impression on the State authorities a detachment of the Hebrew Volunteers marched from the city of New York to the Capitol at Albany with a plea for an armory. The editor of the *American Israelite* writes in opposition to the movement: "The people who make this claim forget that, in the event of its being granted, their neighbors, Christians of all denominations, would be entitled to similar rights. Can you imagine anything so out of harmony with our institutions as a brigade formed of a regiment each of Roman Catholics, Methodists, Presbyterians and Jews? I am glad to know that the better element of the Jews of New York is not responsible for this grotesque demand." The *New York Tribune* reminds the agitators that the military laws of the State provide that the uniformed national guard shall not exceed 18,000, and that if the organizations now in existence were recruited up to their full size that number would be reached, precluding the possibility of any official recognition of the Jewish regiment or the appropriation of funds for the erection of an armory.

**Mexico.**—General Bernardo Reyes has announced that he will not be a candidate for the presidency at the October elections, but the terms in which his declaration is couched are so vague that his friends seem determined to present his name to the electors, and his enemies fear he may carry the election. Matters are complicated by the published statement that the representatives of "two great countries," by which the United States and Great Britain are understood, look upon Reyes as the only

man able to master the present situation. He is credited with having a thousand armed partisans in the State of Mexico.—The admirers of General Diaz are preparing to make a political pilgrimage to Europe for the purpose of congratulating him on September 16, the anniversary of Mexican independence, and the supposed anniversary of his birth.—An excursion party made up of eighty-five farmers from Kansas, Oklahoma, Oregon and Alberta has reached the capital, with the intention of investing in agricultural lands in Veracruz.—In compliance with the suggestion of the Minister of Government that prisoners in the various State penitentiaries be employed on irrigation canals, the State of Michoacan has already set fifty convicts to work. The men are selected for their good behavior, are promised a commutation of sentence if they do well, and are allowed small wages. The movement promises to spread, for the good of the country and to the benefit of the convicts.—The Government has decreed that for the next six months the custom houses shall not admit arms or ammunition into the country.—United States Ambassador Henry Lane Wilson has officially asked the protection of the Government for American citizens in Durango and other parts of the republic.—Eleven Yaqui chieftains from the mountains of Sonora have gone to petition the President to restore to the tribe the lands of which they say they were fraudulently deprived under the Diaz administration. They will also beg him to send back to their homes the surviving Yaquis who were transported to Yucatan.—Although already assisted by the central Government to meet its July payments, the State of San Luis Potosí is without funds. The provisional governor has asked permission to sell two public buildings to tide over the emergency.—The election for governor of Oaxaca resulted in the choice of Benito Juárez Maza, son of the dictator, and ineligible according to the State constitution. His competitor was Félix Diaz, a nephew of Porfirio. It remains to be seen whether the reform administration will countenance the seating of Juárez.

**Canada.**—Earnest endeavors are being made to terminate the colliery strike in Alberta and Eastern British Columbia, so as to avert a coal famine during the winter. Sometimes it is reported that these have been successful, but without sufficient foundation. The government has suspended the duty on coal from the United States west of Sault Ste Marie.—Cool weather has retarded the crops in Alberta and Saskatchewan, and there is some fear that they may suffer from frost before the harvest can be gathered. Black rust is also reported. It is difficult, however, to distinguish between the real facts and the reports originating from gamblers in the wheat market.—Mr. Bourassa will follow Mr. Monk in the Quebec campaign, and Conservatives believe that both will oppose the Reciprocity Agreement.—The Conservatives are making much of the fact that



Parliament was dissolved just after a committee had been appointed to examine into charges against the ministry of the interior, and in spite of a promise it had received that no dissolution should take place till it had made its report.—The Niobe went ashore near Cape Sable and was badly injured. She was floated, however, and brought into shallow water in Shag Harbor for temporary repairs, and it is hoped that she may be brought to the dry dock at Halifax in safety.

**Great Britain.**—The Unionists have reduced Liberal majorities in the by-elections for Bethnal Green and the Luton Division of Bedfordshire. In the former case, from 682 to 318, in a total poll increased from 4,854 to 5,440; and in the latter, from 613 to 248, in a poll increased from 14,625 to 15,036. This hardly indicates that the country is seriously displeased with the Government.—Mr. Balfour and Lord Lansdowne have moved votes of censure against the Prime Minister, on account of his advice to the King to overcome the Lords' opposition to the Parliament Bill by the creation of peers. This enables Lord Halsbury's followers to give vent to their feelings, after which they will be more inclined to follow their nominal leader's advice, to absent themselves from the final vote and leave the Liberal peers free to carry the measure.—The Duke of Bedford continues to sell off his lands. His Tavistock estate in Devonshire has just brought him nearly £600,000. When one considers that there is no reason why a man with his pockets full of stocks and bonds, even though a duke, should be an hereditary legislator, and that the *raison d'être* of the House of Peers was the position of its members as territorial lords, one cannot admire, whatever his politics may be, their readiness to fall before the land legislation, of which one of the objects is to deprive them of that status. If the cause of their House is that of the Constitution and even of the Crown, as they pretend, they should have sufficient patriotism to cling to their land, even though this should entail the suffering of poverty. But the Duke of Bedford has not this excuse, as his income from London property is enormous.—The leaders of the Labor Party took the opportunity of the Imperial Conference to broach to Mr. Fisher, the Australian Premier and other Labor Ministers, the idea of an Imperial Labor Organization, with its periodical conferences.

**Ireland.**—Mr. Redmond is moving the following addition to Clause 59 of the Insurance Bill: (1) There shall be constituted Commissioners for Ireland, with a central office in Dublin and with such branch offices throughout Ireland as the Treasury shall deem fit, and references in the Act to Insurance Commissioners shall be deemed references to the Irish Insurance Commissioners. (2) All sums received in Ireland and moneys contributed by Parliament in respect of benefits and administrative expenses under this portion of the Act

shall be paid into the Irish National Health Insurance Fund, under the control of the Irish Insurance Commissioners. The purport of further Irish amendments was outlined in last week's Chronicle.—The Intermediate Education Board has presented a report to Parliament showing that their allocations from revenue taxes have fallen from \$300,000 in 1900 to \$85,000 in 1910, and that unless further funds are provided they will find it impossible to grant Exhibitions to students in accordance with the Irish Universities Act of 1898. "Such a result would be disastrous to Intermediate Education and press with great severity on the smaller schools." As "Irish Intermediate schools compare favorably with those of England," it is urged that equal grants, proportionately, should be accorded them.—An amendment to the Irish Laborers' Bill was carried in Committee against the Government by the Irish members. It gives to the District Councils the right of appeal against the action of government inspectors in the allotment of cottage sites.—The Land Commissioners report that 399,896 applications for fair rents have been adjudicated since 1881, and the average reduction of rentals was 20.7 per cent., amounting to \$10,000,000 per year. Of the 165,133 persons who purchased their farms only 54 had to be sued for recovery of payment. This was deemed a high tribute to the Irish farmers' honesty and thrift.—Father Vaughan, S. J., replied to a London journalist who interviewed him on Home Rule: "I will not answer you as a priest or a politician, but this much I say deliberately, as an Englishman: If England wants to clasp the hand of friendship with Canada, Australia and her other dependencies, she must make it clear to them that she has no quarrel at home with Ireland. So long as there is any want of contentment on the Irish floor of the big house called the British Empire, there will inevitably be irritation with England among Ireland's sympathizers all over the world."

**Portugal.**—While on his way home from the funeral of the late Bishop of Vizeu, Bishop Coutinho, of Portalegre, was mobbed in the railway station of Vizeu. His hat and cloak were torn to pieces. The gang was made up of civilians and soldiers. On reaching Portalegre, the bishop was thrust into the common jail among all kinds of evildoers; but he was released six hours later, on promising not to appear again in public in his cassock.—In the town of Villarreal, Father Manuel Pinheiro and another priest were arrested as conspirators against the republic. Although Father Pinheiro is seventy-four years of age, he and his companion were escorted on foot through the town amid the jeers of the rabble.—Deputy Pacheco, of the Spanish Parliament, made an automobile trip across the border to the Portuguese town of Elvas, where he and his party were subjected to a severe and searching examination by certain subalterns. When his official position became known, the authorities invited the party to a lunch in the Casino;

but some soldiers, who thought that too much honor was shown the Spaniards, gathered in front of the Casino and indulged in offensive remarks. One of the soldiers was arrested, but his comrades raised a disturbance and demanded his release. At last the Spanish consul came to the help of the Portuguese authorities (?) and succeeded in quieting the tumult.—Some of the most prominent citizens of Oporto have received through the mails artistic cards numbered serially and bearing, besides the name of the addressee, a neat design of a dagger on a black ground with the legend, "If you are a traitor to the country and the republic, you will answer for your rashness."—The subscribers to *A Palavra*, the Oporto newspaper, whose office was looted by a mob, have been notified that the twenty members composing the staff are in jail or in hiding, so there is no telling when the paper will reappear.—Senhor Braamcamp-Freire was chosen, not President of Portugal, as was generally reported, but President of the Constitutional Convention. Braga is still Provisional President.—Owing to the shortness of ready money in the hands of the Government, the salaries of the governors of the provinces and of other officials are in arrears.—A Spanish journalist, Señor Ventalló, has been expelled from Portugal for his criticisms of the Government.—The fable that the republic has a reserve army of one hundred thousand men, ready to take the field at a moment's notice, comes to this, that the local authorities opened registration lists, and every idler gave his name and then walked off. The number of "repeaters" is not given.—A riotous demonstration in Lisbon against the high price of codfish and olive oil was put down by repeated cavalry charges.

**Germany.**—The official statement of the imperial finances recently issued offers excellent proof of the success resulting from the finance reforms agreed upon two years ago. Preliminary reports forecasted this, and the complete statement shows a condition of affairs surpassing all expectation. The year 1910 closes with a net surplus of 118,000,000 marks. Of this surplus the sum of 57,500,000 marks represents the income from the various tax schedules, 30,000,000 marks are due to postal and railway balances, and the remainder shows what the economy in expenditure resulting from the new financial system has saved for the treasury. The total surplus will be used to extinguish the deficit inherited from the last year of the Bülow administration, and, in consequence, Germany will see itself this year freed from an incubus which prudent men had thought could not be lifted before the end of 1912. No better evidence is needed of the excellent work accomplished by the unselfish efforts of those party-men who, in 1909, agreed to put aside for a time the conflict of partisan contention and to labor together to bring about financial reforms in the empire. It is at the same time a complete refutation of the claims of the disaffected Liberals who, since 1909, have repeatedly predicted the failure of the plans mapped

out to this end by their opponents. Not only have the finances of the empire been firmly established on the new basis, but similar happy results are noted in the reports of the individual kingdoms and states. This point was quite recently strongly emphasized in the speech from the throne marking the opening of the Landtag of Hesse. The Liberal press quite characteristically omits all mention of these facts. The leaders of that press recognize, no doubt, the tremendous blows to their party plans these favorable results of the reform portend. They had intended to make the finance question a chief point in the electoral campaign preceding the approaching elections, but they appreciate how futile would be any reference to the matter now that the official statement presents irrefutable testimony of the success of the reforms established by the Conservative and Centre parties.

**Austria-Hungary.**—The Christian Social party, despite the overwhelming defeat sustained in the recent elections, is still to be reckoned with in the politics of Austria. In mid-July a mass-meeting, attended by 10,000 men, was held in the great assembly hall of the municipal building in Vienna. The principal speaker was the popular leader of Lueger's old party, Prince Alois Lichtenstein. That he was not dismayed by the late reverses was clear from the virile note characteristic of his utterance. After briefly referring to the causes leading up to the disaster in the elections, and which have been mentioned in *AMERICA*, Prince Alois said: "A party strong enough to cast 135,000 votes in the face of attacks such as we sustained from false friends and open foes is far from disruption if its members prove loyal to their principle. It is nature's law that the flood tide follows upon the ebb, and the law is true in political life as elsewhere. To be sure, we must align ourselves anew and secure certain imperative conditions if we purpose to restore our party to its old place of honor and wrest new victories from the enemy. We need a strong organization in Vienna, one knit together by enduring bonds, one, too, that shall be elastic enough in its spreading influence to welcome into its membership every element that makes for the attainment of our Christian Social policy. Our organization must, however, pitilessly exclude those who are disloyal and disaffected and ready treacherously to abandon the cause when the fight is on. We must assimilate and eliminate. We need a strong, influential press. Our representatives in parliament must have full freedom of action, their one purpose must be to safeguard in legislation the weal of our Catholic people. We have in mind no mere factional opposition, but we do mean to play the game with a free hand, independent alike of Government and of entangling alliances with other parties, who may be inclined to use our strength to favor their own cause only to leave us in the lurch when our interests clash with theirs. Only thus shall we show our people that recent reverses have not cooled our enthusiasm and have not sapped our strength."



## QUESTIONS OF THE DAY

### The "Encyclopædia Britannica"

#### III.

Tactlessness seems to be one of the features of the "Encyclopædia Britannica." Its editor has communicated to one of his subscribers that we are vexed because the article on the Jesuits was not "sufficiently eulogistic." A copy of the letter is before us.

The editor is evidently unaware that the Society of Jesus is sufficiently known both in the Church and the world not to need a monument in the graveyard of the "Encyclopædia Britannica." Not the humblest Brother in the Order expected anything but calumny and abuse when he saw appended to the article the initials of the well-known assassins of the Society's reputation. Not one was surprised, much less displeased, at the absence of eulogy, sufficient or otherwise; but, on the contrary, they were all amazed to find the loudly trumpeted commercial enterprise, which had been so persistently clamorous of its possession of the most recent results of research in every department of learning, endeavoring to palm off on the public such shopworn travesties of historical and religious truth. The editor is mistaken if he thinks they pouted. Old and scarred veterans are averse to being patted on the back by their enemies.

It is not, however, the ill-judged gibe that has compelled us to resume the pen as much as the suspicion that the editor of the Encyclopædia seems to fancy that we had nothing to say beyond calling attention to his dilapidated bibliography, which he labels with the very offensive title of "the bibliography of *Jesuitism*"—a term which is as incorrect as it is insulting, or that we merely objected to the employment of two dead and discredited witnesses to tell the world what kind of an organization the Society is.

It may be, moreover, that we misjudged a certain portion of the reading public by treating the subject so lightly, and as the Encyclopædia is continually reiterating the assertion that it has no "*bias*" and that its statement of facts is purely "*objective*," a few concrete examples of the opposite kind of treatment—the one commonly employed—may not be out of place.

We are told, for instance, that "the Jesuits had their share, direct or indirect, in the embroiling of States, in concocting conspiracies and in kindling wars. They were responsible by their theoretical teachings in theological schools for not a few assassinations" (340). "They powerfully aided the revolution which placed the Duke of Braganza on the throne of Portugal, and their services were rewarded with the practical control of ecclesiastical and almost civil affairs in that kingdom for nearly one hundred years" (344). "Their war against the Jansenists did not cease till the very walls of Port

Royal were demolished in 1710, even to the very abbey church itself, and the bodies of the dead taken with every mark of insult from their graves and literally flung to the dogs to devour" (345). "In Japan the Jesuits died with their converts bravely as martyrs to the Faith, yet it is impossible to acquit them of a large share of the causes of that overthrow" (345). "It was about the same time that the grave scandal of the Chinese and Malabar rites began to attract attention in Europe and to make thinking men ask seriously whether the Jesuit missionaries in those parts taught anything which could fairly be called Christianity at all" (348). "The political schemings of Parsons in England was an object lesson to the rest of Europe of a restless ambition and a lust of domination which were to find many imitators" (348). "The General of the Order drove away six thousand exiled Jesuit priests from the coast of Italy, and made them pass several months of suffering on crowded vessels at sea to increase public sympathy, but the actual result was blame for the cruelty with which he had enhanced their misfortunes" (346). "Clement XIV, who suppressed them, is said to have died of poison, but Tanucci and two others entirely acquit the Jesuits." "They are accountable in no small degree in France, as in England, for alienating the minds of men from the religion for which they professed to work" (345).

Very little of this can be characterized as "eulogistic," especially as interwoven in the story are malignant insinuations, incomplete and distorted statements, suppressions of truth, gross errors of fact, and a continual injection of personal venom which makes the argument not an "unbiased and objective presentment" of the case, but the plea of a prejudiced prosecuting and persecuting attorney endeavoring by false testimony to convict before the bar of public opinion an alleged culprit, whose destruction he is trying to accomplish with an uncanny sort of delight.

But the reputation of the Society is of absolutely no account in comparison with the integrity and correctness of the truth taught by the Catholic Church, and the Encyclopædia's offenses in that respect are the principal feature of our indictment.

We have already adduced a sufficiently long list of transgressions of that kind which reveal the rancor and ignorance of many of the writers hired by the Encyclopædia to enlighten the world on topics which they have the audacity and folly to proclaim they know better than we ourselves. Two others that we have stumbled on in preparing this article occur to us, which we merely refer to in passing. One is positively repulsive. It is on "Ab-lutions," which the writer characterizes as "cathartic" in their purposes, the virtue of the water being enhanced by incantations of a divine or magical power. Another is on "Sacrament," in which we are told that "all will admit who study the post-Nicene Church that the Christian sacraments have stolen the clothes of the pagan mysteries; a wholesale theft feasible especially in an age

in which the sacerdotal class wished to be preeminent, and left nothing undone to enhance in the eyes of the multitude the importance and solemnity of rites which it was their prerogative to administer." These are merely two more specimens of the Encyclopædia's gruesome taste, and we consign them to the Chamber of Horrors with the rest that we have noticed in our second article. Our purpose now is to point out the fundamental untruthfulness on which the "Encyclopædia Britannica" is built.

We read in the letter before us: "Extreme care was taken by the editors, and especially by the editor responsible for the theological side of the work, that every subject, either directly or indirectly concerned with religion, should as far as possible be objective and not subjective in *their* presentation."

"As a matter of fact, the majority of the articles on the various Churches and their beliefs were written by members within the several communions, and, if not so written, were submitted to those most competent to judge, for criticism and, if need be, correction."

Without animadverting on the peculiar use of the English language by the learned English editor who tells us that "*every* subject" should be "objective" in *their* presentation, we do not hesitate to challenge absolutely the assertion that "the majority of the articles on the various Churches were written by members within the several communions, and if not so written were submitted to those most competent to judge, for criticism, and, if need be, for correction." Such a pretense is simply amazing, and thoroughly perplexed, we ask:

What are we supposed to understand when we are informed that "as a matter of fact the *majority* of the articles on the various Churches and their beliefs were written by members within the several communions"?

Was the article on "The Roman Catholic Church" written by a Catholic? Was the individual who accumulated and put into print all those vile aspersions on the Popes, the saints, the sacraments, the doctrines of the Church, a Catholic? Were the other articles on "Casuistry," "Celibacy," "St. Catherine of Sienna" and "Mary," the Mother of God, written by a Catholic? The supposition is simply inconceivable, and it calls for more than the unlimited assurance of the Encyclopædia to compel us to accept it.

But "they were submitted to the most competent judge for criticism and, if need be, for correction." Were they submitted to any judge at all, or to any man of sense, before they were sent off to be printed and scattered throughout the English speaking world? Is it permissible to imagine for a moment that any Catholic, and we presume they are the only competent judges of Catholic matters, could have read some of those pages and not have been filled with horror at the multiplied and studied insults to everything he holds most sacred in his religion? Or did "the editor responsible for the theological side of the work" reserve for himself the

right to reject or accept whatever recommended itself to his superior judgment?

Far from being just to Catholics, Catholics are pointedly and persistently discriminated against in this Encyclopædia.

Why, for instance, is the article on the Episcopalians assigned to the Rev. Dr. D. D. Addison, Rector of All Saints, Brookline, Mass.; that on Methodists to the Rev. Dr. J. M. Buckley, Editor of the *Christian Advocate*, New York; that on the Baptists to the Rev. Newton Herbert Marshall, Baptist Church, Hampstead, England; that on the Jews to Israel Abrahams, formerly President of the Jewish Historical Society and now Reader on Talmudic and Rabbinic Literature in Cambridge, and so on for Presbyterians, Unitarians, Lutherans, etc., but when there is question of the Catholic Church, the greatest, the oldest, the most universal, the most venerable, the most influential Church in Christendom, how does it happen that not only its history, but its theology is tossed over to the tender mercies of the man in the street, the Viscount St. Cyres, who is neither a theologian, nor a cleric, nor even a Catholic, and is not known outside of his little London coterie? Was there no one in the whole Catholic Church who had sufficient knowledge of the subject or who could be trusted to present it?

But you forget we are told by the editor that Father Braun, S.J., has *assisted* us in our article on "Vestments," and that Father Delehaye, S.J., has contributed, among other articles, those on "The Bollandists" and "Canonization." Abbé Boudinhon and Mgr. Duchesne, and Luchaire and Ludwig von Pastor and Dr. Kraus have also contributed, and Abbot Butler, O.S.B., has written on the Augustinians, Benedictines, Carthusians, Cistercians, Dominicans and Franciscans, and, finally, "the New Britannica has had the honor of having as a contributor His Eminence James Cardinal Gibbons, Archbishop of Baltimore, who has written of the Roman Catholic Church in America."

Well and good! But, after all, it was not a very generous concession to let Father Joseph Braun, S.J., Staats-examen als Religionsoberlehrer für Gymnasien, University of Bonn, *assist* the editors in the very safe article on "Vestments," nor to let the Bollandists write a column on their publication, which has been going on for three or four hundred years. The list of those who wrote on the "Papacy" is no doubt respectable in ability if not in number, but we note that the editor is careful to say that the writers of that article were "*principally*" Roman Catholics.

Again we are moved to ask why should a Benedictine, distinguished though he be, have assigned to him the history of the Augustinians, Franciscans, Dominicans, etc.? Were there no men in those great and learned orders to tell what they must have known much better than even the erudite Benedictine? Nor will it avail to tell us that His Eminence of Baltimore wrote "The History



of the Roman Catholic Church in the United States," when that article comprises only a column of statistics, preceded by two paragraphs, one on the early missions, and the other on the settlement of Lord Baltimore. No one more than the illustrious and learned Churchman would have resented calling such a mere compilation of figures a "History of the Roman Catholic Church in the United States," and no one would be more shocked than he by the propinquity of his restricted article to the prolix and shameless one to which it is annexed.

Here we drop the subject. The Encyclopædia is not a trustworthy guide for Protestants or others who wish to be informed about the history and teaching of the Catholic Church; while its constant manifestation of ignorance on essential points, its unconscious and unconquerable arrogance—the result of centuries of assumed racial superiority; its frequently unveiled contempt of the usages, rituals and sacramental agencies not only of Catholicism but of Christianity, combined with the absence in many of its writers of any knowledge above material things and a deplorable dullness of vision in what pertains to the spiritual world, will always make of the "Encyclopædia Britannica" a most exasperating book for Catholics of every degree. We trust that the editors may be wiser when they plan a new edition.

T. J. CAMPBELL, S.J.,

Editor of AMERICA.

### The Catholic Press

#### I.

A feature of this year's convention of the American Federation of Catholic Societies will be the meeting of Catholic editors, to whom the last two days of the sessions have been assigned. This has suggested as appropriate a brief review of the state of the Catholic Press throughout the world.

What we call the press, taken to include newspapers and periodical literature, has been, strange to say, a rather slow development following the invention of printing. In England the first news-pamphlets appeared about the middle of the seventeenth century, and the first literary periodical in the year 1680, more than two centuries after William Caxton had set up a printing press of his own at Westminster. Germany, first in the introduction of printing, is likewise the first that can boast of regular publications in the form of sheets or broadsides, as they were called, dealing with political or religious events. These can be traced back to 1493, one year after the discovery of the Western World.

The only thorough method by which an historian of any European country can arrive at an accurate and unbiased understanding of any period for a long time, after the first type was set by Gutenberg, is by combining into one picture the varied information gleaned from pamphlets and treatises on the secular and religious education of the people, on science and phi-oso-

phy and on the condition of agriculture, industry, trade and capital, and then, as far as possible, supplementing and completing the picture by a personal study of authentic records whether printed or in manuscript. This is the method adopted with such happy results by Johannes Janssen, who begins his "History of the German People" with the spread of the art of printing, by which the Germans may be said practically to have controlled the whole intellectual market of civilized Europe.

But such a process is necessarily slow and tedious. The historian of the nineteenth century may find all these materials to hand in the daily, weekly, monthly and quarterly issues of the press. So in like manner the history of the Church in the various nations of Christendom and in the missionary fields during the past generation or two may be pieced together from a careful study of the Catholic press, at least wherever the Catholic press has been suffered to exist and to enjoy the liberty accorded the contemporary secular press.

The press of a country is to-day a reflex of the social, economic, political and religious conditions prevailing there. In the matter of religion this statement is true even to the extent that where religion is under a ban or a war of extermination is waged against it, the religious press is unceremoniously and ruthlessly destroyed, as at this moment in Portugal.

The name "Catholic Press" may be employed loosely as signifying the journalistic writings of Catholics in a country where Catholicity is the law of the land, and where it encounters no opposition from hidden or open foes, or it may be used for a distinctive class of publications in which, while keeping themselves informed of the doings of the faithful and of matters which vitally concern their own religious life, Catholics systematically defend their faith or civil rights or the principles underlying Christianity against open and avowed enemies. In this latter sense the Catholic Press may be called militant or combative.

One of the most valuable articles in the eleventh volume, just issued, of "The Catholic Encyclopedia," appears under the title of "Periodical Literature." It is an exhaustive résumé of fifty-seven columns, giving the story of the rise and present position of the Catholic press throughout the civilized world, each country being assigned to writers selected with an eye to their special qualifications for the task. The fact that these summaries were prepared by different men has prevented any one of them from noting general characteristics or specific differences. A synthetic view is wanting which this article attempts to supply.

A comparison of the several European countries will show that the Catholic press of to-day, wherever it is vigorous and energizing, is distinctively militant. This point of general resemblance will hardly escape careful or observant readers, and may go far towards explaining the absence of virility and the half-dead-and-alive character of present newspaper work in some countries. The

rise of distinctively Catholic journalism is in nearly every instance coincident either with the emancipation of Catholics from social, political and religious thralldom, or with the necessity Catholics were under to defend their faith or their natural rights from the tyranny of the state or the attacks of their enemies.

About the middle of the last century the religious question became paramount in Belgium. The need was felt of a vigorous defence against irreligion and Freemasonry. Before that time the Catholic press had been languishing because for one reason or another Catholics were divided, and the fact that the people of Belgium were of two races, with different languages, customs and habits, retarded its growth. At length, in the face of grave dangers to the faith, racial dissensions were set aside, and new vigor was infused into Catholic journalism. The Catholic press of Belgium to-day is represented by such dailies as the *Gazette de Liège*, which has a larger circulation than all the other Liège newspapers put together; the *Bien Public*, which circulates chiefly among the clergy, and the *Patriote*, which, with its auxiliary, the *National*, has a circulation of 180,000. To-day of 86 political daily papers 38 are Catholic, and of the 1,200 Belgian weeklies, more than one-half are under Catholic control. But it is political opposition that makes them live and thrive.

Before the days of Emancipation the Catholic press in England was an impossibility, owing to the educational disadvantages combined with the political disabilities under which Catholics labored for centuries. Nor when a new era dawned was there a sufficiently large reading public to make newspaper or journalistic enterprises self-supporting. Progress of education and the Oxford Movement heralded a change. There was first the *Dublin Review*, a quarterly started by Cardinal Wiseman and Daniel O'Connell in 1836; then *Dolman's Magazine*, a monthly, in 1840, and in the same year the *London Tablet*, which survives to-day. *The London Universe* was founded in 1860. At that time the secular press was pouring out a flood of calumny against the Holy See, and Cardinal Wiseman called on the St. Vincent de Paul Society "to do something to answer those frightful calumnies." *The London Universe* was undertaken by a committee of the Society, and it was the first Catholic penny paper in England to meet with permanent success. Quite recently it celebrated its fiftieth anniversary. The *Catholic Times*, founded by the late Father James Nugent, of Liverpool, in 1867, is to-day the most widely circulated Catholic paper in England and a credit to Catholic journalism. It appeals largely to the Catholics of Irish descent in England, and has always championed the Nationalist cause. A remarkable development of the Catholic press in England is *The Catholic Herald* of London, which has thirty-two other local weekly issues in various towns of England, Wales and Scotland. The Catholic daily has not yet been considered seriously.

Across the Channel the *Gazette de France*, first a weekly, appeared in 1631, and it became a daily

in 1792. In 1701 the Jesuits were in the field with the famous *Journal de Trevoux*, which they maintained successfully until legislated out of corporate existence nearly three-quarters of a century later. The year 1833 saw the establishment of the greatest of Catholic papers, the *Univers religieux, politique, scientifique et littéraire*, with its motto: "Unity in what is certain, liberty in what is doubtful, charity, truth, impartiality in all." Founded by the Abbé Migne, the *Univers* was the first really serious attempt at Catholic journalism in France, and it owes its origin to the determination on the part of the staunch defenders of Catholicity to counteract the influence of two contemporaneous publications of Gallican tendencies. To it Louis Veuillot, the lay Tertullian of the nineteenth century, as he has been called, one of the foremost defenders of the Church as a political journalist in these latter days, contributed his first article in 1839. He became its editor in 1844. For years the *Univers* carried on a noble fight for liberty of instruction, and it had the honor of being suppressed by imperial decree in 1860 for being loyal to Rome or Ultramontane. But it came to life again in 1867 to continue the fight for the Holy See, and to prepare the way for the Vatican Council which dealt the death blow to Gallicanism a few years later. At the present day the two representative Catholic journals of Paris are the *Univers* and *La Croix*. By a process not unfamiliar to Americans *La Croix* does service for about one hundred papers of the same name, partly local and partly general in character. Three Catholic journals in the North of France have a combined circulation of 170,000, and it will be news for many that for the whole country there is a Catholic telegraphic Press Agency, established in 1905, which is to-day supplying the news for about one hundred Catholic newspapers. We are not mentioning the great variety and the bewildering array of reviews on philosophy, literature, history, science and the interesting problems of religious knowledge.

The Catholic press of Germany affords, perhaps, the best illustration of what is meant by vigorous or militant Catholic journalism. Here, too, as in other countries, it is in its perfected form a product of the nineteenth century, and again is in the main a direct outcome of the struggle on the part of Catholics for freedom in matters directly concerning their faith, the education of their children and the untrammelled government of the Church. Until 1848 under the severe censorship of the Government the Catholic press did not prosper. However, despite the dominant influence of Protestantism and the prevailing humanitarian philosophy of the second and third decades of the nineteenth century, the oldest of the periodicals, the *Tübingen Theological Quarterly*, was founded in 1819, and is still an honor to high class periodical literature. The *Katholik*, too, since 1821, has steadily adhered to its aim to offer "the necessary opposition to the attacks against the Church by orthodox articles on the doctrines of faith and morals, Church history and liturgy, the training of children, devotional exercises by



the people and all that belongs to the Catholic Faith." Passing over earlier and important Catholic journals, it is since the era of the *Kulturkampf* (1875) that the Catholic press of Germany has steadily grown. The number of Catholic periodicals in Prussia alone amounted in 1870 to 49; in 1900 to 270, and it has steadily increased since. As to the present condition of the Catholic press in the Fatherland, 278 daily newspapers beside 314 issued every week or oftener, spread before their readers the political news with the comments thereon of their Catholic editors. We cease to wonder at the strength of the German Centre Party when we see the support they get from their own press and reflect that the total issue for one month of all these papers is approximately 2,500,000 copies. Add to this the 300 Catholic periodicals strictly so called with their 5,000,000 subscribers, and one may well gasp at the marvelous religious activity displayed by the Catholic body in the foremost Protestant nation of the twentieth century. The position of the Catholic Press in other countries is reserved for a future article.

E. SPILLANE, S.J.

#### "God Save the King" Amended

The British public confesses that the second stanza of its national anthem is scandalous. It runs as follows:

"O Lord, our God, arise!  
Scatter his enemies,  
And make them fall!  
Confound their politics!  
Frustrate their knavish tricks!  
On Thee our hopes we fix!  
God save us all!"

This, all agree, is disrespectful to other nations—why should Englishmen pray God to confound foreign politics, German, for instance, or stigmatize Russian statecraft as "knavish tricks"—and its tone is too bellicose for these times when men dream of universal peace. Fifty years ago the English conscience was still slumbering, and Tennyson could use language as vigorous as the above, with regard to Napoleon III. It is now awake and suggests that the offensive stanza be replaced by this, attributed to Dean Hole:

"O Lord, our God, arise!  
Scatter his enemies!  
Make wars to cease!  
Keep us from plague and death!  
Turn all our woes to mirth!  
And over all the earth  
Let there be peace!"

It is not high-class literature; but, in contrast with the other, it seems to roar "as gently as any sucking dove." Nevertheless, its author has fallen into the common fault of clergymen of the Church of England, the ignoring of false principles while trying to smooth over their logical consequences. The objectionable stanza offends, not because it is discourteous and even overbearing, but because

it is blasphemous; the blasphemy is particularly in the first two lines, and these the substitute stanza retains. They are clearly an accommodation of the first verse of the sixty-seventh psalm: "Let God arise, and let His enemies be scattered." This text was Cromwell's war cry against the Scots, as he saw the morning sun shine blood-red through the mist at Dunbar; and it is worth noting that "God save the King," coming into use at the time of the Stuart rising of 1745, took up Cromwell's cry against the Scots rallying around their rightful prince. Cromwell was a fanatic, and he had persuaded himself that the Scottish Presbyterians of the League and Covenant were the enemies of God, whose chosen instrument he was for their destruction. The English of the middle eighteenth century had no such excuse. Yet the accommodation is justifiable only in the supposition that the House of Hanover was as the House of David, and the House of Stuart, worse than that of Saul; and, afterwards, that the English were God's peculiar people, and Frenchman and Russian, as the Canaanite and the Philistine. But if all this be granted, the rest of the stanza would be unexceptionable. Unlike the new one, its unity is absolute; and it would have been eminently proper to call on God to confound his enemies' designs, and to term Stuart plots and French or Russian machinations "knavish tricks." Indeed, as regards the former, the term would have had a special propriety. The Stuarts were Catholic. The plots for their restoration, therefore, might have been viewed as, in some sense, popish plots; and to zealots for the Protestant successions popery was knavery. So true was this, that some sang indifferently, "knavish tricks" or "popish tricks."

In keeping to the first two lines the new stanza clings to the blasphemous principle. Its author would, most probably, have disowned the idea of any close connection between them and the third. Still, taking the words as they are, one must see that the cessation of war, for which they pray, is to be brought about by the perfect triumph of England's arms; for he would find it hard to interpret the petition, "scatter his enemies" to mean, not "destroy them in battle," but, "gather them together to a Peace Congress, in which England shall have everything its own way." Below the surface, therefore, lurks the old idea that England is God's people, that its cause is His, and that He must fight its battles and give it the victory. This is confirmed by the line: "Turn thou our woes to mirth," which, at least, suggests the English prayerbook version of the one hundred and twenty-fifth psalm: "When the Lord turned again the captivity of Sion, then were we like to them that dream. Then was our mouth filled with laughter, and our tongue with joy." We may be told that this is a post-exilic psalm referring to a peaceful return from Babylon. Be this as it may, the popular mind makes no such distinctions. For it the turning of Sion's captivity is always a warlike operation, and the great things done by the Lord for his people, mean their deliverance by "the sword of the Lord and

Gideon." The modern English may think they have got rid of the notion of their relations with heaven that, born in the days of Elizabeth, and growing down to the fall of the Commonwealth, was confirmed by many a victory over Catholic France and Spain, but every now and again something like this new stanza shows that it is inveterate. Peace through the triumph of God's people of England will be no more acceptable to other nations, than the fierce "smite them, hip and thigh" sentiment of the old stanza.

But may we not pray for the exaltation of our own people? To refuse this, would be to run to another extreme. The Englishman, the Frenchman, the American may pray God to grant his native land prosperity in peace and victory in war. But he must do it in the same way that he prays for any temporal blessing. One may pray for wealth, long life, health, success in lawsuits, for anything not wrong in itself, but he must do so in due subjection to God's will, His providence and His justice. He may no more make out the cause of his nation the cause of God, and use the language of scripture to bolster up the idea, than he may make out his own private interests to be such. We might pray in the terms of these stanzas of the English national anthem, for the triumph of the Church, though the Church commends more moderate language to our lips: we should not use them on behalf of the doubtful cause of any temporal power.

Why are not the English content with one stanza? The first, beginning, "God save our gracious King," has a formula so general, that no fault can be found with it. If they insist on two there is another, sufficiently acceptable, which begins: "Thy choicest gifts." Why use the objectionable one, or try to recast it? The question has an important constitutional bearing which one may divine, who compares the constitutional content of the innocuous first stanza with the scandalous second; and which we may indicate by asking: why is "God save the King" called, not the "Royal Hymn," but the "National Anthem?"

HENRY WOODS, S.J.

### IN MISSION FIELDS

#### THE PORTUGUESE REPUBLIC IN SOUTH AFRICA.

South Africa has begun to feel the effects of the operabouffe revolution that created the Republic in Lisbon, says the *Catholic Magazine for South Africa*. If the bombastic manifestoes and high-falutin proclamations were only uttered before the footlights, we might grin and enjoy them. But when these clown politicians take to disturbing our country, it is time to protest. We are already suffering some evil effects of the summer madness of Lisbon politicians, and greatly fear that the trouble has only just begun.

From a reliable source we learn that the Portuguese Jesuits, with all their mission helpers, have already left Portuguese territory, and crossed the Luangua River

into Northeastern Rhodesia. The Jesuit province in this part of Africa depended upon the College of Campolide, which was the first house attacked by the republican rabble in Lisbon. The chief sites of the East African province were at Quilimane, Shupanga, where Mrs. Livingstone died, Boroma, and lastly Miroor.

The irony of the present position is grim indeed. When Rhodes was making his great advances in 1890 at the expense of the Portuguese, annexing whatever they could not show that they occupied, one of the few effective forces on the Portuguese side were the Catholic missions. These often blocked the way and saved for Portugal the very territories from which the grateful Republicans now eject them. Thus once more do the senseless and narrow politicians who batten on the decay of Portugal prove to be the worst enemies of their country. Great as is the mischief that is being done to the cause of the Faith in these territories, Rhodesia will gain from the new arrangements. It will gain a fine body of Catholic missionaries; but it will also gain a large reinforcement of native laborers, who will doubtless follow the good Fathers who have taught them and cared for them.

Shortly after this news, come tidings of disturbances at Delagoa Bay. For some time past the management of affairs in Lourenço Marques has been in the hands of the ablest men that Portugal has recently produced. Two men especially stood out as capable administrators and officials of large views—Gen. d'Andrade and Mr. Galvão. Both these men have been shelved, and with them a number of capable subordinates whom they had trained. The chief offences they seem to have committed are that they were appointed under the Monarchy, have shown a conciliatory attitude towards the Union, and, in the case of Senhor Galvão, there was the serious crime of going regularly to Mass. No wonder that the secular papers of South Africa, as a whole, have revolted against the treatment that these men have received.

It is becoming clear that the Union will not tolerate much more of this kind of thing. If the dictators who now misgovern Portugal for their own profit cannot find men fit to keep the peace in East Africa, on our own borders, it will doubtless become our duty to police our own borders and to prevent Portuguese *canaille* from disturbing our trade and peace. In such circumstances patience is a great virtue; but any man can see that there is a limit to all things.

At the present time it is absurd to talk of the wishes of the Portuguese people. That people has no means of making its will felt. Since the revolution the country has been governed by men who usurped their present positions. No attempt has yet been made to call the Cortes together. Most important laws and decrees are being passed and enforced without consulting the people. Drastic legislation regarding marriage, Church and State, the freedom of the press, etc., is being promulgated according to the ideas of a few country attorneys and pe-



dantic professors. As long as this mischief is confined to Portugal it is no direct business of ours.

But we venture to predict that South Africa will not suffer antics like this for long. We have had suffering and dissension enough in our midst, and the present peace has cost us dear. It is not likely that we shall permit reckless politicians in Lisbon to disturb the peace of South Africa. We should prefer that the Portuguese should govern their own colonies. But if they should prove unequal to the tasks it will become our obvious duty to step in and see that order prevails.

## CORRESPONDENCE

### Portugal's Tottering Republic

MADRID, July 17, 1911.

Both the Government and the press of Spain have begun to feel serious concern about the conduct of that furious virago called by courtesy the Portuguese Republic. The matter demands the attention of statesmen and private individuals alike; for while the Portuguese revolutionists confined their activities to Portuguese territory, Spain could possibly afford to remain calm and undisturbed, but when her frontier is violated and armed Portuguese officials appear on her territory and make arrests (or rather, kidnap people) it is high time for the cabinet, and the public in general to show some resentment. No people in Spain are more orderly, peace-loving and even phlegmatic than the Galicians; yet the border towns in the province of Galicia are so overrun by desperate-looking men in the pay of the Portuguese that the good people are in a state of continued alarm. To restore public tranquillity, therefore, as well as to prevent the invasion of Spanish territory, the Government has despatched regular troops of all three branches of the service, namely, infantry, cavalry and artillery, to patrol and guard the border.

The Portuguese Government is hurrying towards bankruptcy. To secure the funds which it needs and must have, it has had recourse to means far more reprehensible than the *adeantamentos*, or anticipated payments, in the time of the ill-starred Carlos I; for it has made an arrangement with the Bank of Portugal for the emission of such vast quantities of paper money that the currency of the country has depreciated enormously in value. No prophetic mantle is needed to affirm that the microbe which is to bring death to the Portuguese Republic is already developing in financial circles and in commercial houses, where ruin is already almost visible. During the past six months the public revenue from all sources was one million and six hundred thousand dollars less than for the corresponding period of last year; in the port of Lisbon general importations fell behind by about the same sum; and the exportation of cotton was only thirty per cent. of what it was in the former period.

The lessening of the public income would cause no uneasiness if there were a corresponding economy in public expenses, but just the reverse has happened, and hence the country is face to face with an economic inequality which spells failure. The large outlays required to keep up the police force and make the spy system effective, not to mention the expense entailed by

the frequent moving of bodies of troops, would be an appreciable drain upon the resources of a rich and flourishing country; but in poor Portugal, where the administration of the public finances has long been so wretched, the cost is not only burdensome, it is killing. The day is not far distant when Europe will intervene, not merely to protect the lives and property of foreigners, but especially to prevent the utter and irreparable collapse of the Portuguese treasury.

In the meanwhile the reign of terror continues. Denunciations of "monarchist conspirators" have filled the prisons with respectable people who never meddled in politics. As might be expected, many a private grudge has been settled by accusing one's enemy of being a "conspirator," for the mere assertion with no attempt at proof has been enough to place the victim behind the bars. Some days ago, for example, the Count of Sant' Eulalia, formerly Portuguese Consul in Chicago, reached Lisbon on the morning mail train. During the journey he had censured the provisional Government. As he was crossing one of the squares of the city a marine charged him with "speaking against the republic," and forthwith led him off to jail, where he was placed in *incomunicado*. At almost the same time some townspeople of Valença, with nobody's authorization but their own, arrested four ladies and called upon the civil guard to search their house for treasonable documents. The building was ransacked from garret to cellar and the unfortunate ladies were terrified, but no signs of treason were discovered.

Captain Paiva Couceiro is just now the nightmare of the Republicans. He was the royalist hero of the night of October 4, 1910. At the head of his company he went to the palace to defend the king, but he had already left. The captain went on to Cintra and then to Mafra, where Manoel embarked for Gibraltar. Then, and only then, did Couceiro leave Portugal. His absence, however, has not destroyed his prestige, for more than to any other royalist the people look to him for a solution of the present difficulty.

Among the Republicans who have broken definitively with the Braga aggregation Senhor Homen Cristo is one of the most distinguished. The infamies and the abuses of the monarchy drove him into the Republican ranks, where he strove untiringly for the regeneration of his country, which he looked for by the introduction of the Republican régime. But when the Republic came, and, instead of correcting abuses, made them worse and multiplied them, Homen Cristo was so disgusted with the cowardice, the immorality and the despotism of the Portuguese Republic that he resolutely set his face against it. However skilful he may be with weapons, the provisional Government is unquestionably more in fear of his pen than of his sword, as may be gathered from a recent utterance of his which has been pretty generally spread through Portugal: "Undoubtedly, the monarchy committed crimes. Why deny it? The monarchy made tremendous blunders. . . . During the past eight months, for every blunder, every infamy, every crime, every transgression of the monarchist régime, the Republicans have perpetrated a dozen. To arms! This is not a revolution of monarchists against Republicans. It is a revolution of men who do not know whether royal rule will result from their triumph, but who do know, as every sensible person knows, that between the rule of a king and the rule of the lowest ruffian in the ranks of the Carbonari that of a king is to be preferred." These are strong expressions; yet

we find much stronger in the same manifesto. Homen Cristo is a cultivated man, a man of great literary ability. What are we to gather from his violent, even savage denunciation of the republic? We are to gather that the numberless outrages perpetrated by the sham republic in the sacred name of liberty have roused him and many others to a wild fury, which he, better than they, can in some way express in words.

A rising of Portugal against the tyrants that throttle it seems inevitable. Even those most devoted to the present régime look for a monarchistic counter-revolution. I am in a position to affirm most positively that there is a perfect understanding between Dom Manoel and Dom Miguel, who realize that in the present crisis the throne is a matter of secondary importance, and that the one all-important matter is the temporal salvation of Portugal. If the republic falls, and fall it must, the first step will probably be to establish a provisional dictatorship, headed by Paiva Couceiro or the Count of Lavradio, who will summon the Cortes and place one of the rivals on the throne. It looks as if there were between them a written pact covering this matter.

There is a perceptible split in the ranks of the provisional Government, the members of which are not in accord on the course to be followed while the republic lasts. There are four aspirants to the dignity of President. One of these is Basilio Telles, a sensible man, who is very generally respected. His election would mean a political defeat for the present Minister of Justice, Affonso Costa, and a corresponding triumph for the Minister of the Interior, Antonio José Almeida.

NORBERTO TORCAL.

### Tributes to Gaelic Scholarship

DUBLIN, July 25, 1911.

The Dublin Corporation seldom casts a vote in unison, the small Unionist minority feeling bound to oppose the Nationalist majority, and this diversity was further complicated during the King's visit by the capricious action of the Mayor, but it made last Tuesday memorable by attaining complete unanimity. At a special meeting all the Councillors, Nationalist, Unionist and Sinn Féin, united in conferring the Honorary Freedom of the City and County Borough of Dublin on Very Rev. Peter, Canon O'Leary, P.P., Castlelyons, County Cork, and on Dr. Kuno Meyer, Professor of Celtic Philology, Berlin University. In submitting their names Councillor O'Kelly said the increased interest during the last decade in Irish literature, art and industries was particularly striking in the department of Celtic studies, an interest which was as marked in the universities of Germany, France and England as it was in Ireland. No university was now deemed completely equipped without a well endowed chair of Celtic, and this change was effected largely by the numerous German scholars who made themselves masters of Gaelic and expounded to the world the antiquity, richness and variety of Irish literature. In honoring Dr. Meyer Dublin was also paying a tribute of gratitude to them. As to Canon O'Leary, everyone who ever handled a book in Gaelic knew and loved him. His works were the standard by which thousands of young Irish scholars measured their competency in Gaelic, and there was a charm in his writings that made them eager to attain it. It was fitting to bracket these two names together. Dr. Meyer had traced the history of the Irish tongue and the progress of the race from the earliest days to ours; Canon

O'Leary expounded the language of to-day, the pure fountain that flowed from the mouths of the people, to which all must turn who wish to taste of Irish undefiled.

Harmonizing with the nature of the function, the secondors spoke in Gaelic; and it will indicate the progress of the language to note that a considerable number of Dublin's Aldermen speak Gaelic, and not infrequently air it at their meetings. Mr. Cosgrave truly remarked that the German scholars had not merely a book knowledge of Gaelic; they spoke it, having with patient labor acquired it in Irish-speaking districts, thereby setting a great example to Irishmen who were ignorant of their own language. They honored these two ripe scholars because they regarded them essentially as nation-builders, who in stimulating the return to Gaelic speech, were rebuilding the traditions and restoring the habits of thought and speech that had moulded the distinctive character of the Irish race.

The distinction conferred was significant, for the freedom of Dublin has been sparingly voted, and ten years ago none would dream of conferring it for Gaelic scholarship. In the meantime, the movement has spread in every direction; encouraged and blessed by bishops and clergy and sanctioned by the public bodies, it has advanced from the schools to the universities, and now no honor is too great for those who, in its infancy, bore the burden of propaganda.

Of these Canon O'Leary is held in peculiar reverence. Belonging by blood and birth to the Ithian O'Learys of Roscarbery, on the southern borders of Cork and Kerry, the oldest branch of the Gaels that history can trace, Canon O'Leary was reared in a district where Gaelic has never ceased to be the language of the people. When Father O'Growney died and some who were suspect to Catholics became prominent in the movement, Canon O'Leary entered the field and, with the support of many other priests and Catholic laymen, maintained its Catholic character. He had much to do in making Maynooth what it now is, the chief centre and the most active and influential force in the Gaelic movement. When the question of compulsory Gaelic in the University was hotly discussed Canon O'Leary expounded from intimate knowledge the educational value of the language, demonstrating its purity, even as spoken by the peasantry, among whom the literary tradition had never died, in vigorous and idiomatic English; and by his wit, good sense and good temper, he succeeded in converting or silencing his opponents. Besides a long series of articles explaining the niceties of Gaelic idiom, he has written several plays, stories and romances, a book of sermons, and Irish Prose Composition which is accepted as the standard of modern Gaelic; and he has made several translations into Gaelic, among them the Gospels from the Missal and Æsop's Fables. Approaching eighty he is still vigorous, and actively engaged in writing Gaelic "for the glory of God and the honor of Erin."

Dr. Meyer is in one respect the most remarkable of the many foreign scholars who have rendered valuable service to the Gaelic language. Windisch, Zeuss, Zimmer, de Jubainville, Thurneysen were patient investigators and discoverers in grammar and phonetics, but Dr. Meyer's labors led him further than grammar. While teaching German in Liverpool University he acquired a perfect command of English, and having studied book Gaelic for many years and spent his vacations in the Gaelic districts of Ireland, he became equally adept in Gaelic speech. These accomplishments have



enabled him to produce classical versions of many a Gaelic fragment of purest poetry, and to prove in essay and lecture that ancient Ireland had a genuine literature with an insight into and a love of nature that none other of that age possessed. His version of the "Vision of MacConglinne" convinced the literary world that, centuries before his time, Ireland had a writer who possessed the genius of Rabelais without his grossness. A long list could be given of Dr. Meyer's collections of early Irish poetry, exquisitely translated and learnedly annotated. He assisted Miss Hull and other translators of the Cuchullin Saga, and as Gaelic Lecturer in the Royal Irish Academy aided and directed many students, native and foreign. The Chair of Celtic in Berlin will give him further leisure to promote the advancement of Gaelic studies, a cause which he has made his own.

While remembering her living scholars, Ireland is not forgetting the dead. There is a monument to the Four Masters in Dublin, but now there is a movement to erect a nobler one in their native Tírconnell. At the great Feis Tírconnail, opened recently in Donegal, by the ruins of the Franciscan Monastery where the O'Clery brothers wrote their Annals, the immense concourse which had knelt on the open plain while high Mass was celebrated by Dr. O'Donnell of Maynooth, was addressed by Bishop O'Donnell of Raphoe. Recalling the work of the heroic men who, at the risk of their lives, traversed the land in evil days to gather and hand down in noble tomes the glories of the Gael, the bishop bespoke for them a dual monument. Persecution had almost exterminated the Gaelic blood and tongue in the township of Donegal. "But our soil is a generous soil; all settlers soon catch the Irish spirit," and he had no doubt their children will soon have erected a pleasing monument to the noble Four by reechoing around these ruins the language they wrote so well. They should also execute the project of erecting four life-sized figures of the Masters in Donegal granite, surmounting a fountain in the Diamond of Donegal. The men of Donegal alone should do it; and with the assistance of their kin in distant lands he had no doubt they would adequately commemorate the purest and most unselfish patriots of Tírconnell.

While Bishop O'Donnell was speaking in Donegal the Bishop of Kerry was blessing a marble Celtic Cross at Lissanaffrion (The Liss of the Mass), a hillside near Killarney, where Mass was said in penal days when Mass and priest were proscribed. A bishop and two priests were hanged in its neighborhood, and a priest was slain at the altar. The memorial was not directly connected with Gaelic, but the Gaelic prayers were said, and it is to renew the spirit of those days that the clergy are promoting the restoration of the language.

MICEAL MACDIARMUID.

### What England's King Can Do

LONDON, July 22, 1911.

England is a strange place just now. A sweeping change is being made in our Constitution and at the same time there is real danger of war crashing out over the Agadir affair, yet the papers are full of the great aeroplane race, as if this were the supremely important question. Frivolity and sport are becoming a danger everywhere. Ninety per cent. of the electors do not take the trouble to be informed of the merits of public questions;

elections are decided on catchword cries, and Parliament is muzzled by the party system. The outlook is bad.

The part the King can play in directing events is very large, though not generally understood, as our constitutional system makes it difficult to trace while the events it influences are in progress. These examples occur to me: No dispatch of the Foreign Office can be sent off without the sovereign having seen it and agreed to it. In the famous case of the Trent, When Messrs. Mason and Slidell, the envoys of the Confederacy, were taken from under the British flag by a U. S. cruiser, the Foreign Office drew up a dispatch demanding reparation from Washington. It was a critical moment. On account of the cotton trade of Lancashire there was a strong feeling here for the Confederacy. It was the sovereign that stopped the transmission of this message. Queen Victoria sent the dispatch back to the Foreign Office, with a memorandum that it must not be sent. She pointed out that as it stood it stated the demand, the just demand of the British government in a menacing fashion, such as might provoke any self-respecting government to refuse it at all risks, and then there must be war. The dispatch must be so written, she said, as to leave the way open for an honorable settlement. This was done—the United States accepted the opening left for friendly negotiations, and a great crisis was passed peacefully.

Earlier still, in 1851, when Palmerston broke the rule of the Foreign Office and telegraphed to Paris his congratulations to Louis Napoleon on the *coup d'état* without consulting the sovereign, Victoria sent a message to the House of Commons dismissing him from office, and another minister took his place.

Again, when the Lords were preparing to reject Gladstone's Bill for the disestablishment of the Protestant Church of Ireland, the Queen's intervention broke up the opposition. The correspondence has been published. She worked it through the Bishops, and especially the Archbishop of Canterbury.

Edward VII personally built up a system of ententes and alliances which is now a main factor in European politics. He was often his own ambassador, and used his knowledge of foreign sovereigns and their ministers to great effect.

Finally, it is an open secret that it was George V that carried the bill for abolishing the sovereign's coronation oath against the Catholic doctrine of the Holy Eucharist. The British sovereign is the President of our "crowned republic," to use Tennyson's phrase, and, standing aside from all parties, is a real factor in the national life.

A. H. A.

The National Fine Arts Commission in its report to the Lincoln Memorial Commission, of which President Taft is chairman, recommends that the \$2,000,000 monument to the memory of the great war President be placed in Potomac Park, on the bank of the Potomac River. That site was recommended by the Park Commission about ten years ago and was approved by John Hay, then Secretary of State. The Commission also recommends that "to avoid competition with Capitol or the Washington Monument, the Lincoln Memorial should not include a dome and should not be characterized by great height, but by strong horizontal lines." The site approved is about two miles from the capitol and a half mile west of the Washington Monument. There is little doubt the recommendation of the Fine Arts Commission will be carried out.

# A M E R I C A

## A • CATHOLIC • REVIEW • OF • THE • WEEK

SATURDAY, AUGUST 12, 1911.

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### The Unopened Bible

The Reformers of the sixteenth century were deadly enemies of the Bible, though they professed to base their whole religion on it. Insisting on everyone reading it and guaranteeing that the most ignorant could fathom its profoundest mysteries, they robbed it of all its objective value, for each individual, no matter how incompetent, was permitted to read into it his own sense, thereby leaving it no sense at all. Men who said they were scholars began to pick its text to pieces, discredited its assertions, cast doubt on its authorship and refused to admit in it anything like inspiration. The result is that in spite of the millions of money used by the Bible Societies to multiply its editions and scatter them over the face of the earth, not only the old love and veneration for the Sacred Book has disappeared, but the grossest ignorance of its contents has succeeded to that almost superstitious eagerness to learn the text by heart, which was so noteworthy only a very short time ago.

The latest revelation of this change of attitude among Protestants comes from the University of Michigan, where seventy-eight students were recently subjected to a Biblical examination. The test was not made off-hand, but nearly an hour was allowed to write down the answers. The results were startling. One volunteered the valuable information that the Old Testament was written B. C., the other was not; another affirmed that "the Old Testament represented Hebrew fable," while "the New dealt with historical characters." Another, again that "the Old was composed largely of stories and proverbs, which are not any longer believed to have actually happened." "By the Law," said one wise youth, "is meant the laws given by Christ to his disciples, while the Gospel simply means the Scriptures as taught to the people." We can only quote a few of the

hundreds of other ridiculous replies. "The Gospels," for instance, "were the letters which St. Paul wrote to the Churches." "The temple of Solomon was in Babylon." "Sinai was the place of the landing of the Ark, or the mount from which Christ spoke." "Nazarene was the Mother of Christ; Nazareth was his Father." "Levi was a name applied to Jews who were small in stature compared with Leviathan, which meant large." "Levi was a Jewish male; Leviathan a woman." "The Isle of Patmos was the place where the children of Israel were fed in the wilderness." "'Thou art the man,' are words said by Judas to Christ, or by a prophet in his chariot teaching Christianity to the man at his side." "'Before the cock crow thou shalt deny me thrice,' was said by Christ to one of the thieves hanging beside him in the crucifixion." "Abraham was called by God to preach the Gospel." "Jacob's ladder was a vision that Jacob had one night when he slept out-doors near a mountain which looked like a pair of stairs." "The Mess of Pottage referred to the Lord's Supper." "Aaron's rod brought the manna and doves to the ground when the tribes of Israel were without food." "'The thirty pieces of silver' were one of the parables," etc., etc., etc.

The other day the newspapers recorded the fact that Mayor Gaynor in 1897 went to the Public Library of Great Barrington to verify some quotation he wanted to make from the Bible. Much to his surprise he found no Bible there, and he afterwards donated a copy, in which he wrote: "I have found a great many libraries which lacked a great many books, but never before have I found one like this which lacked the Great Book." That was in 1897. In July, 1911, he again visited the library and found that the Bible which he had given so long before, had, according to the papers, never been opened. Evidently, Great Barrington, Mass., can shake hands with Ann Arbor, Mich.

### A Calumny and a Fact

Episcopalian clergymen often say, though without a word of truth, that converts to the Catholic Church sometimes continue in the Anglican ministry with the full sanction of the authorities of the Church, in order to work more efficaciously for the conversion of others. This imaginary treachery they blame most vigorously, and, were the facts what they pretend, we should have to hold our tongues under their rebukes, for it would be a flagrant case of doing evil that good might come.

But what converts from Anglicanism do not do, is the practice of some fallen Catholic priests entangled in the heresy of Modernism. They will remain in the Church; they will utter with their lips the oath against their errors, denying it in their hearts; they will say the Mass they do not believe in; they will recite the Creed they reject; they will economize in their speech; they will work secretly, as they can no longer do so openly,



to spread their false doctrine. And this conduct is approved by those who are quick to denounce the immorality of the supposed case of the convert clergymen. A well-known Episcopalian weekly, the *Churchman*, has in its number of July 22 the following:

"The Modernists have chosen the better part, and even if their policy may be charged with tortuousness and secretiveness, it is better for them to practise the virtues of patience than to indulge in the agonies of polemics which would necessarily follow an attitude of open contumacy to the disciplinary regulations of their Communion."

The accomodation of Our Lord's words concerning St. Mary Magdalen savors of blasphemy. The word "disciplinary" is a presumptuous misrepresentation. According to the periodical from which we quote, the Modernists have chosen the better part, because by it they avoid "further sectarian divisions in Christendom," an idea which illustrates curiously the attitude of Episcopalianism towards revealed truth, and its notion of what unity means. According to Luzzi, the Waldensian, an article by whom it gives in full, from the panegyric of which our quotation is taken, they have chosen the better part, because it is the best way "to shake the foundations of the already tottering Colossus." Between the two justifications there is a difference only in words. But, one must ask: Who now holds the infamous principle, "The end justifies the means."

#### Mexico's Minister of Government

The Mexican Constitution (art. 85) enumerates among the prerogatives of the "Constitutional President of the United Mexican States" that of appointing and removing at will, with no reference to the Congress, any or all of the eight officials who constitute his cabinet. These eight "Secretaries of State" are looked upon as the confidential advisers and assistants of the President; they are directly answerable to him for their conduct, and they continue in office at his pleasure.

The second of these cabinet officers in dignity and precedence is styled *ministro de gobernación*, which is commonly translated "Minister of the Interior"; but the duties attached to the office make the holder second only to the President in domestic affairs, if, indeed, he is only second.

It is now over twenty years since the Mexican Congress distributed certain executive functions among the members of the cabinet. A glance at the law shows us that the *ministro de gobernación*, far from confining himself to the prosaic duties of our Secretary of the Interior, exercises very ample authority in matters which, on election day, for example, make success dependent upon his friendship or his honesty. To his department belong, among other things, administrative measures for the observance of the Constitution or for the reform of the same; for safeguarding the civil and political rights

of the people; for watching over the public health; for superintending general elections; and, finally, for the granting of amnesty. The power of this department in the Federal District and the Territories is well-nigh absolute, for it includes everything from local elections and city police to lotteries and hospitals.

For the full and proper execution of his varied duties the *ministro de gobernación* is not dependent upon chance or charity, for he is ex-officio head of the national guard in the Federal District and the Territories, and (what is much more to the purpose) he is in command of the famous *rurales* throughout Mexico. These *rurales*, who may be quite properly called "presidential police," owe their existence and their efficiency to Porfirio Diaz. When the great Porfirio came to the throne as Constitutional President, Mexico was suffering from a veritable plague of outlawry. Isolated plantations were attacked and looted, and their owners were carried off for ransom; travelers on the highway were robbed and murdered, and there was no redress; for the bandits dwelt in inaccessible mountain fastnesses, to which they retreated after a successful raid. It was then that Diaz made one of his most telling strokes of policy, for he induced some of the outlaws to accept a safe-conduct and come down from their lairs for a conference. His proposal was strictly on a commercial basis. He learned from them that despite their long days in the saddle and their irregular hours, attended with loss of sleep, their income was not great, and they were often disappointed in their expectations. Diaz offered them shorter hours, steady work and sure pay, if they would help him to put down brigandage! His terms were accepted. Chock-full of the fervor of their recent conversion, they sallied forth in search of their brother knights of the road. "Reform or die!" That was the purport of their message. Those who "reformed" were accepted as recruits for this first detachment of presidential police, the *rurales*; those that did not reform soon ceased to trouble the weary wayfarer or the lone planter. From such small and lowly beginnings have sprung the *rurales*, now known all over Mexico (and feared, as well); for, though the charter members have dropped out by this time, their successors are not mere "feather-bed soldiers," but men of daring and self-reliance.

As Minister of Government, Emilio Vásquez Gómez could exert a great deal of influence at the October elections, when his brother Francisco will be one of the candidates for vice-president. It was well that he should resign, even at the command of President De la Barra, for busy tongues would wag, and will wag, over the results of the coming contest. Incidentally, it seems clear that the revolutionists are not in the full and perfect enjoyment of complete ascendancy in the Mexican cabinet.

The Minister of Government has resigned. Upon his successor depends the fate of the candidates in the coming presidential election.

### Possible Plan for Religious Training in Schools

Shrewd observers see in the tendency of Protestant sects of to-day to unite with one another in divine worship encouraging signs of the solution of the Catholic school question. In our small towns, as is well known, it is becoming the custom for Presbyterians, Baptists, Methodists and Congregationalists to secure at a good salary a capable preacher who will take care in his stirring moral discourses to say nothing of a doctrinal nature that can offend any of his hearers. Then all the Protestant churchgoers of the town flock to a union chapel to hear a good sermon. Now, many thoughtful non-Catholics, who see how very inadequate one hour's Sunday school is for preserving in the hearts of their little ones even the bare essentials of Christianity, view with almost as much alarm as we the paganizing of our public schools. While these men realize the need there of religious instruction of some kind, they see with equal clearness that, as a rule, it cannot be given nowadays without invading many children's rights of conscience.

So, they, too, would doubtless be glad to establish a system of denominational schools if they could hope to secure for them State support. It is, of course, out of the question, however, that a separate school for each sect should be maintained with public money, especially where their numbers are few. But if several varieties of Protestant denominations could agree on some scheme of daily religious instruction at school, as they have already united with one another in their church services, perhaps our voters and legislators would see their way to granting these denominational schools for their support a portion of the town or city revenues, according to a per capita rate. But it is plain that this could not be justly or consistently done unless the same concessions were made to Catholics, and if need be, to Jews, though many of the latter, along with numerous families with no particular religious affiliations, would doubtless continue to send their children to the public or "undenominational" schools.

In this way the ancient wrong that the Church in the United States is so patiently bearing in paying a double school-tax could easily be righted, to the satisfaction of all parties and to the manifest advantage of the State, for religion would again hold a place of honor in her system of education, and the clouds of anarchy and infidelity that are already lowering over our land would be scattered forever. But with the knowledge that Catholics would be the first to benefit by such an arrangement, would Protestants be ready to further the movement? Would their hereditary distrust of the Church keep them from taking a step which, though it benefited them immensely, would at the same time be of incalculable advantage to her, or would they be large-minded enough to share with her, "for sectarian purposes," some of the school fund to which both Catholics and Protestants now contribute? It is difficult to say.

However, the union of Protestant churches is an object for which we might profitably offer our prayers.

### Europe and America

It would be a holy and a wholesome procedure for the politicians of Portugal, Italy and France to glance from time to time at the American papers. Their consciences, if there be any left, might suffer an occasional twinge, or light at least might penetrate their dull minds.

While they are ignominiously driving everything that savors of Catholicity out of their sight, and when even a Little Sister of the Poor rises before them as an obsession, here in this country, where genuine Republicanism reigns, Catholics in every grade of society, if they have the ability, are always able to secure recognition. Thus a Protestant President did not hesitate to confer the greatest possible honor in his gift on a practical and ardent Catholic, by making him Chief Justice of the Supreme Court of the United States. In the same spirit the American Medical Association, which this year held its annual meeting in San Francisco, elected as its President, Dr. John B. Murphy, a Professor at the Northwest University of Chicago. Dr. Murphy is a Catholic, and one of his greatest interests is the Mercy Hospital of Chicago, which is in charge of the Sisters of Mercy. The eloquence with which on the occasion of his election he denounced "the irregularities, immoralities and crimes which have crept into the practice of medicine" must have sent a thrill of enthusiasm through the hearts of the eminent men who listened to his burning words.

Coincidentally with this tribute to the scientific prominence of this Catholic physician comes the notice in a non-Catholic paper of what the writer calls a "shrine to which physicians go as pious pilgrims" from all the world over to see the two brothers, the Doctors Mayo, at their wonderful surgical operations, in the course of which, we are told, the modesty of the great men is as remarkable as their extraordinary science. They are not Catholics, but the chosen scene of their devoted labors is a Catholic hospital, around whose wards flit the blessed forms of the Franciscan Sisters. Our conception of things in America differs from those that prevail just now in some countries of Europe.

### Sabotage

As everyone knows, a *sabot* is the clumsy wooden shoe commonly worn by the peasants and workingmen in France. Even President Fallières, who is a peasant, wears *sabots*, not, of course, on the boulevards of Paris, but on his farm. It is an inhuman kind of footgear, and as it is so rigid and unyielding that it crushes everything it treads upon. Possibly that is the reason why the method now resorted to of crushing the Government is called *sabotage*; that is to say, the systematic and politically



devised destruction of public and private property by those who are entrusted with its care. It is raging fiercely all through France at the present time. "Not a day passes," says the *New York Tribune*, "but that a dozen acts of destruction are reported on the railways. Rails are torn up; blocks of stones or sleepers are put on the tracks; signal boxes are damaged; telegraph lines are entangled or cut; attempts are made by means of secret emissaries of the Labor Federation, and by the anti-militarist propaganda, controlled by the Federation, to seduce the soldiers from their allegiance, and to make common cause with the strikers. According to official statistics no less than three thousand attempts have been made since October to wreck trains," and perhaps that is a thousand or more below the real figure. Between the Morocco imbroglio and this internal riot the decent people in France do not know where to turn. They are asking: Is the Reign of Terror to come again?

What adds to the alarm is that a certain number of newspapers are applauding these outrages, while Jaurès and his followers are clamoring in Parliament for the restoration of these destructive strikers to their former employment. The law allots severe enough penalties for such acts, but there is no strong man to put the law into execution. Briand tried it and he was flung out of power. Now the ciphering and elusive Caillaux is to have his chance, but the people are asking if the man whose only ability hitherto has been to squeeze money out of the nation by ingenious and multiplied taxation can be enough of a Napoleon to quell this universal mob? He will soon have his chance. If he fails he will make one more of the line of ghosts that appear and disappear from the stage of French politics. Meantime, it must be a most uncomfortable country to live in, and if something is not done soon there will be no need of another German invasion. The poor nuns who were exiled may thank God that they were driven out of the country before the orgies of blood and rapine succeed the horrors of *sabotage*. France is committing suicide.

### The Devil's Baptism

The devil has been always aping the works of the Almighty. The latest instance of it occurred a short time ago in the City Hall of Mâcon, in France, when His Honor the Mayor, as the High Priest of the occasion officiated at what he called a Civil Baptism.

For a perfervid Gaul, whose imagination can generally be relied on for something original in wickedness, it was a fine chance to hit upon a particularly striking and novel device to vent his hatred, but this baptism in Mâcon's City Hall was nothing but a parody, a plagiarism, a travesty of Catholic Baptism, whose ceremonies have been familiar to every Frenchman from the time of Clovis.

The unfortunate baby chosen to be the victim of this incantation was addressed by the Mayor in this fashion:

"Marie Philibert Sevè, daughter of Louis Sevè and Philomène Carcosset, gardeners of Flacé, welcome to the great family of those who are freed from the trammels of religious dogma."

Why "Marie" of all names? That was surely an oversight, but poor Marie was unconscious of what was going on, and the man with the official scarf, which no doubt did service for a stole, proceeded: "In the name of the universal principles of Freethought; in the name of the Glorious Revolution of 1789; in the name of the lay and democratic French Republic, I baptize thee." The formula was evidently a substitute for the name of the Father, Son and Holy Ghost. Freethought, Revolution and French Republic is the new trinity which the Government bestows on the people.

Then follows an injunction to the baby "to honor her father and mother, to sustain truth and justice and not to injure her neighbor"—another bald copy of the words used by the priest when he puts the lighted candle in the hands of the sponsors and places the white robe on the child. But the most ridiculous feature of the comedy was that, though the great official declared that he baptized, there was no ablution. Possibly it was because the devil can't help lying, or it may be because of his known dislike for holy water.

On the whole it was a very sad and stupid farce, while being at the same time outrageously and intentionally blasphemous. Poor Marie, the gardener's daughter, has to grow up in a hotbed of everything that is rank and bad. It is not likely that she will honor her father and mother, love justice and truth, and do no injury to anybody after making such a bad start in life. She may figure later on the barricades.

At the last session Congress voted the sum of \$200,000 to erect a fitting memorial in honor of Commodore Perry for his victory on Lake Erie. Everyone knows how the hero announced the result of the battle to General Harrison: "We have met the enemy and they are ours", but few are aware of the deeply religious tone of his official letter to the Secretary of the Navy, William Jones. It is dated "U. S. Brig Niagara, off the Western Sister, Head of Lake Erie, Sept. 10, 1813; 4 p. m.", and runs as follows:

"Sir: It has pleased the Almighty to give to the armies of the United States a signal victory over their enemies on this lake. The British squadron, consisting of two ships, two brigs, one schooner and one sloop, have this moment surrendered to the force under my command, after a sharp conflict."

The first lines of Perry's letter ought to be cut into the monument, as an intimation to those who need it that a man can be at the same time religious and heroic. It is an answer to that other fighter who said that victory rested with those who had the heaviest artillery.

## LITERATURE

**The French Revolution.** By HILAIRE BELLOC. New York: Henry Holt and Co. (Home University Library.) 75 cents net.

**L'Assemblée Constituante.** GUSTAVE GAUTHEROT. Paris: G. Beauchesne & Cie.

Partly French by blood and training, a past member of the French army and of the British Parliament, a stout champion of the Catholic religion and of republican institutions, and a deep student of the period, as is evidenced in his "Danton," "Robespierre" and "Marie Antoinette," Mr. Belloc is peculiarly fitted to disentangle the perplexing problems of the French Revolution and trace the conditions that produced them and flowed from them. Starting with the assumption that "a political community pretending to sovereignty derives the civil and temporal authority of its laws not from its actual rulers, nor even from its magistracy, but from itself," and "that the ultimate authority in any act is God—or, if the name God sound unusual in an English publication to-day, then 'moral sense'—he adopts the general theory of Rousseau's "Contrat Social," and excessively eulogizes it, overlooking the many unsound views of that remarkable document.

However, the Equality of Man, "the vision of which was the flame and excitant of French Republican energy," and which "found its noblest expression in the American Declaration of Independence," is, rightly understood, a thoroughly Catholic doctrine, and the representative system, which is the inadequate modern expression of it, "had been designed under the influence of the Church, and especially of the monastic Orders, who invented it in the Middle Ages." In Spain, where the first experiments were made, it became constitutionally vital, locally and nationally. "In England Representation, vigorous as everywhere else in the true Middle Ages, narrowed and decayed at their close, till in the seventeenth century it became a mere scheme for aristocratic government. The nation had forgotten democracy as completely as it had forgotten the religion and the old ideals of the Middle Ages."

In France it had fallen into disuse for two centuries, but an active memory of it remained. Used as a check on the French Monarchy, "the function of this ancient Christian institution was to initiate a national policy in critical moments, but more generally to grant taxes." In 1789 it existed in the United States only, where, among other radical differences, there was no ancient central constitution, nor Crown nor Custom of the City. In France the elective machinery was untried, and a radical fault of the revolutionaries was to regard its permanent use in all matters "as something sacred to, and normal in, the Democratic State." The result of this deification of the elective system is that "in all parliamentary countries to-day a few intriguers are the unworthy depositaries of power, and by their service of finance permit the money-dealers to govern us all." On this point Mr. Belloc is in agreement, though from different premises, with the conclusions of Sir William Butler's Autobiography.

For the better understanding of the Revolution, its chief characters are vividly sketched: the King and Queen, Mirabeau, La Fayette, Dumouriez, Marat, Danton, Carnot and Robespierre. A mild attempt to whitewash the latter two only dyes them darker. Robespierre, it appears, was privately opposed to the Massacres while publicly promoting them, and Carnot was willing to let them go to any length as long as others assumed the responsibility. His characterization of Marat applies to most of the revolutionaries, and to not a few of the "muck-raking" reformers of our times: "The condemnation under which Marat justly falls does not at-

tach to the patent moral truths he held, but to the manner in which he held them. He not only held them isolated from other truths—it is the fault of the fanatic so to hold truth—but he held them as if no other truth existed;" and when his ideal would not work he at once sought a scapegoat. "He worked with his creed as a madman who is mad on collectivism or the rights of property might work in our society, thinking of his one thesis, shrieking and foaming at the mouth upon it, losing all control when its acceptance was not even opposed but merely delayed."

The phases of the Revolution and its military sequel—here the author's army experiences serve him well—are admirably set forth in one-half of the 260 pages, but the chapters dealing with the principles of the Revolution and their relation to the Church are particularly worthy of study, as they have a direct bearing on living problems of to-day. Mr. Belloc holds "there was no necessary and fundamental quarrel between the doctrines of the Revolution and those of the Catholic Church"; that no one can point out a doctrine *essential* to the revolutionary theory which is opposed to Catholic dogma or morals. But the Revolution in action was quite another matter, and with that the conditions of the time had much to do.

There were in France a million wealthy and influential Huguenots eager to throw their influence against the Church which they blamed for filching them of their privileges. The Church itself was Gallican, and "set its intimate attachment to the political structure of the State far beyond the sanctity of Catholic dogma or the practice of Catholic morals." Court bishops, not a few unsound in faith and disedifying in their lives, were concerned not to defend the Church itself but only the method of its existence. Witty diatribes and weighty attacks on religion were allowed wide latitude, and seldom provoked effective reply, but disrespect to Church dignitaries was promptly punished. As Church organism grew more and more official the instruction and maintenance of the lower clergy were neglected, the towns lost touch with it, and the uninstructed artisans and the sceptical middle and upper classes seldom went to Mass. Of the educated classes, we are assured, there are five sincere Catholics in France to-day for one before the Revolution.

The Church was in a swoon; the revolutionists, having grown up without respect or love for it, thought it was dying, regarded it as a State organism only, and proceeded to use it as such. Moreover, it had much property, was unpopular in many places, and the State, needing money, found it easiest to plunder. Then followed the Civil Constitution of the Clergy which, making the Clerical Oath the test of democracy, lit civil war, led to the great persecution, and dug the pit which divided Catholicism from the Revolution and divides it still. The effect of this Oath, which no loyal priest could accept, was to brand the cassock as the badge of a traitor. But the National Assembly was wrong; the Church was not dying: "The Catholic Church is an organism that fructifies and expands under the touch of a lethal weapon; it has at its very roots the conception that material prosperity is stifling to it, poverty and misfortune nutritious." It refused, as its principles required, "to admit a *superior* external power which, in practice, would make of it what other State religions of Christendom have become."

Mr. Belloc has won the ear of the public, and his brilliant exposition will prove eminently useful in disabusing many readers of false notions concerning Catholicity and democracy. Dr. Gautherot, Professor of History of the French Revolution in the Catholic Institute of Paris, looks at the question from another angle. He would probably agree with Mr. Belloc's understanding of the theory of revolution, and admit that in applying it revolutionists could have accom-



plished, probably in peace, every desirable object of true democracy, but would deny that the French revolutionists ever so understood it. Their notion of equality, etc., was so vitiated by a heterogeneous variety of doctrines that were false in philosophy, theology and economics, and so corrupted by acts of cruelty, immorality, blasphemy, tyranny and hate, that it was soon lost in a vortex of political insanity. Confining himself to the acts of the Constituent Assembly, he lays more stress on the influence exercised by Voltaire and the Encyclopedists on the minds of that body, and finds their views and acts irreconcilable with Catholicity. This is admitted by Mr. Belloc, whose main anxiety is to dissociate such views from democratic doctrines and demonstrate the concordance of democracy with Catholicity. Dr. Gautherot, a conscientious and able historian, but a Frenchman with a Monarchistic bias, betrays no such anxiety. Mr. Belloc's book, while also staunchly Catholic in tone, is better attuned to the temper of our times, and is probably the most enlightening explanation of the causes, consequences, successes, failures, and far-extending influences of the French Revolution that has yet been given to the English-speaking public.

M. KENNY, S.J.

**Lamennais et Le Saint Siège.** (1820-1834.) D'après des Documents inédits et les Archives du Vatican. Par PAUL DUDON. Paris: Perrin et Cie.

One hesitates whether to call Père Dudon's book on Lamennais an historical study or a critical analysis of Lamennais' mind. In point of fact it is both: but no one will hesitate to call it a fascinating book. The distinguished author, long connected with the editorial staff of *Les Etudes*, has the gift of a clear and chastened style. His painstaking researches in the Vatican Archives, a source now for the first time laid under tribute on the present matter, the Archives of the Nunciature at Paris, of the Foreign Ministry and of the Seminary of Saint Sulpice, together with the voluminous correspondence of Lamennais, have given him a fund of authentic information on his subject. Adhering closely to his sources, he has woven a study of the mind, the influence, the contemporary appreciation and the final condemnation of the brilliant but mistaken apologist of the last century which holds the reader to the last page.

The development of mankind going on by natural processes as well as stimulated and directed by supernatural influences has brought new problems for man's solution. He may try to solve them with natural principles alone, and he is commonly balked. Too often his natural principles are awry, and then he is soon at sea. When he has his principles right, peradventure they fail in adequacy. The application of the principles of revealed truth becomes a sudden necessity. In all the stages of our history good men have hastened, often with more zeal than discretion, to save the Church from apparent opposition to the progress of the times by an immediate solution of the newest problem with an original application of the truth of which she is the guardian. If they forget in their eagerness that she is the authentic interpreter, grow impatient of her conservatism and her deliberation in bringing forth from her treasure, like the goodman of the house, new things and old, it will grieve but not surprise the judicious to see them suffer shipwreck. So was it in the case of Lamennais.

The brilliant and enthusiastic apologist met the tide of rationalism with fearless power and eloquent conviction. The pendulum swung too far, and his argument went the length of admitting no secure base of certain truth save authority and tradition. Seeking to battle for the people against the tyranny of kings and to save the Church from injury in their downfall, he wished to put her in opposition

to all existing civil authority. Fighting the fight of the new developments of his time in favor of popular liberties, and thinking the Church bound to join in the movement, with precision of course from the false principles and wicked consequences with which the movement abounded, he lost track of what principles were right and what were wrong. When the Church made the distinction for him, he rebelled. A visionary who ran ahead of events to a golden commonwealth of his dream, he was impatient of all who did not share his vision. Sensitive to the degree of morbid melancholy, he writhed under the rough blows involved in heated polemics, even among Catholics of the same household. Proud with a towering pride which he refused to recognize even at the instance of his closest and dearest friends, he would not yield an inch of his thought to argument, counsel or precept. Step by step he went his way to rejection of all teaching authority in the Church, and at last made complete shipwreck of his faith, leaving the Church as if it were a chrysalis, outgrown and outworn, and substituting the dreams of his fancy and the perfervid fallacies of his distorted reason for the revelation of Christ as deposited with Peter. He died sadly, and his prophecies passed with him.

All this, and more, has Père Dudon developed from personal and official correspondence with a completeness of detail and a surety of consequence that is most satisfying. The facts of this historic instance lie before us from the time of the publication of Lamennais' "Essay on Indifference" to that of the Encyclical "Singulari Nos," which condemned his "Paroles d'un Croyant," ending the matter for all Catholics. The moods and mental transitions of Lamennais are laid bare from his first conviction that he alone had the secret of the only apologetics which could save the Church from imminent ruin, to the last, where he cried: "For us the papacy is no more. It is one of the vast ruins which one meets at Rome." Reading the facts of the controversy and the sentiments of its protagonist in the quoted texts of the official documents and the correspondence of its principals, the reader forms his own judgment, and it is that of the author. One closes the book with a sense of finality. Within its covers is a lesson for the Modernist, if he will but learn it, and, for that matter, for every self-centered enthusiast who dreams himself a Cyprian or a Bernard, and awakes to find himself only an Arius or a Calvin.

The author has gathered together in an appendix the full texts of the decisive documents and declarations on which a judicial conclusion must be based. These are the last word in a famous incident.

CHARLES MACKSEY, S.J.

**Three Fundamental Principles of the Spiritual Life.** By MORITZ MESCHLER, S.J. St. Louis: B. Herder.

**Spiritual Instruction.** By REGINALD BUCKLER, O.P. New York: Benziger Bros.

**The Mission of Pain.** By PÈRE LAURENT. Translated by L. G. PING. London: Burns and Oates.

These are three volumes of solid piety. Father Meschler, whose name is a guarantee of a book's worth, shows briefly how prayer and self-denial and love of the Divine Saviour is the triangular base on which the firm and lofty tower of a good Christian life can easily be erected. Father Buckler, the well-known ascetical writer of the Dominican Order, has written these "Spiritual Instructions" especially for religious, to suggest to them the means of joyfully rising to the dignity of their state, and to teach them how to do the work of Martha without losing Mary's peace of soul. Those finally who querulously ask: "Why do the wicked prosper? Why do the virtuous suffer? Of what use is pain?" will learn from Father Laurent's attractive book the answers that Catholic philosophy and theology have for these ques-

tions. Our Lord's atonement, as this author reminds his readers, although abundantly sufficient, is still being carried on by those whose mission it is to suffer with Him in reparation for all who cannot or will not bear pain, that thus there may be filled up "those things that are wanting in the sufferings of Christ."

**A Conspiracy and Its Agency**, a neat pamphlet prepared by PAUL BAKEWELL, of St. Louis, is a reprint of papers on the Ferrer case written by Hilaire Belloc for the *Dublin Review* and the *London Tablet*, to which are added two articles on the "Establishment of an International Press Agency by Catholics," that appeared last spring in AMERICA. Mr. Belloc proves conclusively that the entire anti-Catholic Ferrer agitation in the press was affected by Judæo-Masonic "suggestions," and shows how the people's discontent with labor conditions made them easy dupes of these designing men.

**The Reunion of Christendom.** By FRANCIS GOODMAN. New York: Broadway Publishing Co.

This book, which is dedicated "To all the God-fearing men and women of the world who yearn for Christian unity," is plainly a "novel with a purpose." The scene of the story is laid in Codport, a Massachusetts coast town. A rather flimsy plot merely serves to support a quantity of good controversial theology with which Father Douglas bombards an Anglican minister. The book ends with the parson's submission to Rome, indicating the only means for effecting a union of Christendom. He then marries the fair niece of the parish priest, and after the wedding, somewhat to the reader's surprise, four other ministers of the town enter the Church. The dialogue of the supposedly cultured characters in the book is not always that of refined people.

W. D.

**The End of the Irish Parliament.** By JOSEPH R. FISHER. New York: Longmans, Green & Co. London: Edward Arnold.

This is an elaborate Unionist pamphlet, which expends 316 octavo pages in befogging a subject that Mrs. Green's "The Irish Nationality" has been able to present clearly and correctly in a twenty-page chapter. The discovery of some MSS. which would make out the private opinions of Lord Townshend, Irish Viceroy, 1767-1772, to have been better than his deeds, is the author's excuse for the perpetration. It is not sufficient. He goes on to show by a selection of phrases, adroitly wrested from their context, that Grattan and his Parliament were essentially incapable of governing Ireland, and the patriots and their friends were knaves or fools; that Ireland's real friends were Pitt and the English statesmen, Castlereagh particularly, who brought about the Union through altruistic benevolence, and only used the normal amount of bribery in the process; therefore, that Home Rule would be a calamity for Ireland and the Union is her only safety.

The vast commercial progress of Ireland during the Grattan period is ignored, while the removal of many disabilities from Catholics and the conferring of a wider franchise than they possess to-day are attributed to England, which is somehow exculpated for the recall of Lord Fitzwilliam when, in cooperation with the Grattan party, he was about to establish Catholic Emancipation, and Lecky's well documented proofs to the contrary are thrust out of court to make room for a piece of rhetorical casuistry from Lord Rosebery. One half-phrase of Grattan is repeated *ad nauseam* to show he favored "Protestant Ascendancy," while hundreds of pages and his whole life prove the contrary. Thomas Addis Emmet, a good Protestant, and Dr. Mac Nevin, a good Catholic, whose monuments still remind New

York of two of its most honored citizens, are described as "true Jacobins," who cared nought for Catholic Emancipation. Rufus King, the American Ambassador, is cited declaring them unfit for American citizenship, but King's condemnation for that act is unnoticed.

The writer abstains from giving references because, he says, the average reader will not want them and the critical student will not need them. The proceeding was cautious but the reason superfluous: we doubt the book will find many readers in either class.

M. K.

#### Our Alliance with Catholic France.

Below is described by Robert Morris, the financier of the American Revolution, a scene which forms a striking background for more recent events. Between our old alliance with Catholic France and the promised alliance announced by President Taft at the Peace Jubilee at Manasses, on July 23 of this year, both countries have often shifted their positions, not only toward each other, but toward the once common enemy, England. In the treaty for universal peace, France comes after Great Britain in her overtures with the United States. But it is better to let the extract speak for itself regarding the first alliance. We find it in Robert Morris' "Diary," quoted as follows in the footnote to p. 7, Vol. XII, of Spark's "Diplomatic Correspondence of American Revolution":

"1781

November 3d. This day, on the invitation of the Minister of France, I attended at the Romish Church at a *Te Deum*, sung on account of the capture of Lord Cornwallis and his army. Soon after arrived the colors taken by General Washington with that Army, which were brought by Colonel Humphreys to Chester, there met by Colonel Tilghman and thence conducted hither by those two Aid-de-Camps of the General. The city troop of light horse went out to meet them, and became the standard bearers, and twenty-four gentlemen, privates in that corps, carried each of them one of the colors displayed. The American and French flags preceding the captured trophies, which were conducted down Market street to the Coffee House, thence down Front to Chestnut street and up that street to the State House, where they were presented to Congress, who were sitting; and many of the members tell me, that instead of viewing this transaction as a mere matter of joyful ceremony, which they expected to do, they instantly felt themselves impressed with ideas of the most solemn nature. It brought to their minds the distresses our country had been exposed to, the calamities we have repeatedly suffered, the perilous situation, which our affairs have almost always been in; and they could not but recollect the threats of Lord North, that he would bring America to his feet on unconditional terms of submission."

M. PELLEN.

#### BOOKS RECEIVED

Christian Rome. Historical Guide by J. W. & A. M. Cruickshank. Second Edition. New York: Henry Holt & Co.  
A Guide to Great Cities: For Young Travelers and Others. By Esther Singleton. Two books: Western Europe and Northwestern Europe. New York: Baker & Taylor Co. Net \$1.25 each.  
The Dominion of Canada. By W. L. Griffith. Boston: Little, Brown & Co.  
Lessons in Logic. By William Turner, S.T.D. Washington: Catholic Education Press.

#### Pamphlet:

The Parochial School. Why? By the Rev. Joseph F. Noll. Third Edition. The Author: Huntington, Ind.

#### Spanish Publications:

La Curia Romana. Según la novísima disciplina decretada por Pío X. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razón y Fe.  
La Muerte Real y la Muerte Aparente. Con Relación á los Santos Sacramentos. Por el R. P. Juan B. Ferreres, S.J. Madrid: Administración de Razón y Fe.  
Los Esponsales y el Matrimonio. Comentario Canónico-Moral sobre el Decree *Ne Temere*. Madrid: Administración de Razón y Fe.



## EDUCATION

It was with keen pleasure that the writer made use of quotations from certain letters last week in support of his contention that the neutral or non-religious system of school training imports grave danger to the welfare of the nation. Time was when few outside the Catholic Church were brave enough to say a word in defence of what is beginning to be accepted as the only proposition tenable by a Christian: that religious instruction must form a part of our school program. Mr. Coler's correspondent, as was said last week, is not a Catholic; neither is he a clergyman, but he has been deeply interested in educational work for years, more especially in the problems meeting one in the training of children in primary and grammar schools. His experience has compelled him to concede the demoralizing influence of a materialistic education and the obligation binding Christian men and women to safeguard our children from its vicious consequences.

It will not be amiss, in this connection, to detail the reasons which led Mr. Coler, to whom these letters were addressed, with the whole-hearted earnestness characteristic of the man, to take up the question of religious training in our schools. As a layman who came in contact with this question through political and official activities, he had been deeply impressed with the truth underlying the statement used by Dr. Wescott: "All life is one, national life, social life, civic life being all forms of the religious life which is the embodiment of the Gospel." Certain facts had faced him during his career as a public officer, which Mr. Coler thus describes, explaining the growth of this impression:

"A part of the money that the people contribute towards the expenses of government is by law directed into educational channels; some of it is expended for libraries, which are only schools, after all; some of it is devoted to the support of reformatory institutions; a great part of it, indeed about one-third of our budget in the city of New York, goes to the maintenance of the immense public school system, which controls the inclination toward God or away from God of the citizenship that must rule this Republic but a few years hence. A public officer need not be an intensely religious man himself; his conduct may, in many respects, fall far short of the Christian standard; but, if he has any conscience at all, any comprehension at all of what all this educational work means for the future of his country, he must feel the responsibility of passing upon expenditures of this kind, and he must have some impelling sense of his obligation to do what he can to make this expenditure serve the National purpose and minister to the National health.

"And," continues Mr. Coler, "if he is a believer in God and in the Christian faith, he must come to see that the National life is only a part of the religious life and that his duty is in the direction of blending religious and secular training so that the government of the Republic in the generations to come shall be not only intelligent, but righteously intelligent. And if he finds that there is a plan whereby this can be done without injustice to any of the numerous creeds and denominations which divide among them the vast population of this country, a plan so fair that not even the Atheist is deprived of his rights thereunder, the public official, it seems to me, is lacking in courage if he does not put aside that natural reluctance of a layman to enter the field of religious discussion and give to the plan the best of his advocacy."

To be sure, one who accepts Mr. Coler's stand must overcome, too, those fears of misapprehension as to motive which ever haunt the man who has any considerable experience in public affairs. He himself, since entering upon his advocacy of religious schools, has been reproached by non-Catholic friends with having adopted a policy that lends too much aid to the Catholic Church. But, as he well answers, no man may question the justice of a system of public expenditure in educational matters based upon the principle of payment for service rendered, and if the plan is just, what injury shall its acceptance work upon any Christian body?

"Are we to deny," argues Mr. Coler, "on behalf of the State, encouragement and financial support to those institutions which comply with the injunction of Christ: 'Suffer the children to come unto me'? Because we are a nation committed to freedom of conscience, must we discriminate against religious institutions? Is it necessary, in order to preserve that religious freedom which has been wisely made a part of our governmental system, that we shall not pay for secular education because the teacher is a Christian Church who reinforces such secular education with the moral inspiration of a living faith? Must we appropriate the public funds to maintain libraries named in honor of a great philanthropist, in which libraries through the materialistic writers the dead philosophy of a Godless universe is taught, but deny any financial return for services rendered by other institutions because they believe it to be of more importance to save a child's soul than to sharpen his intellect?"

Some weeks ago we made mention in this department of a point emphasized in the general resolutions adopted at the recent congress of the Catholic Education Association. There was voiced in those resolutions an urgent appeal to Catholic teachers to seek advanced training under distinctively Catholic auspices. As was said, the danger confronting Catholics who frequent schools noted for unsound economics and sociological theories and the irreligious tendencies of whose faculties have been brought home to us in recent discussions of educational methods, is too obvious to need a word of warning. One is gratified in this connection to learn that the Catholic University Summer School for Teaching Sisters and women teachers has met with signal success in this its initial year. The registration for the various courses reached nearly three hundred, by far the greater number in attendance being members of teaching communities of religious women. These came from forty States of the Union, and from points as far apart as Oregon, Florida, Texas, Louisiana and Minnesota. Twenty-five religious orders and congregations were represented and about sixty independent houses. Every arrangement had been made to enable the Sisters to live precisely as they would in their own convents at home, and no more agreeable or healthy situation could be found to assure the success of this great work very properly inaugurated by the Catholic University authorities. The classes were conducted in McMahon Hall, whose excellent equipment was placed at the services of those following the courses; twenty-five professors directed the work, and all the branches usually taught in a summer school of the highest order were well represented in the program of studies followed. It is to be hoped that the excellent results achieved in the first year of the new venture assure a very successful future for the school. Certainly, with the advantages thus offered to them by the University, Catholic women teachers and, most of all, Catholic religious women will find little excuse to continue the practice of frequenting for advanced work the classes of non-Catholic educational institutions, no matter how distinguished the reputation these latter may enjoy.

M. J. O'C.

## SOCIOLOGY

## Social Study Course at Fordham

On Friday afternoon, August 4, the Social Course for the Eastern district of the Central Verein closed its interesting and animated sessions. The enthusiasm which had pervaded the meetings, and which during the successive days waxed in intensity, would not allow the members to separate without first making provision for a new organization. The purpose of this is to insure the permanent existence of an annual Summer School Course in Social Studies for the special benefit of the Eastern section of the Central Verein. Resolutions were likewise adopted to issue a pamphlet containing all the practical information necessary for continuing at home, in private study circles, the work begun in the Social Study Course. As the men reluctantly departed from the halls of Fordham University, which had become endeared to them by the hospitality they had there enjoyed and by the memory of the days spent together in mutual self-improvement and preparation for the struggle with the common enemy, it was clear that their hearts had been fired with a lofty purpose and that in each of the forty-eight present there the faith had won a champion or more strongly nerved an apostle.

Catholic social study circles and courses are no longer to be looked upon as an academic luxury, but have become a real need in our days. It is by similar institutions that Socialism is not merely making its converts, but is preparing its propagandists everywhere whom the Catholic workingman must be taught to meet and vanquish on their own chosen grounds. Sunday schools and study classes are the means of indoctrinating the working classes with the fallacies which, as was so well pointed out in the lectures and discussions, are dangerous precisely because of the truths which are blended with them. Countless excellent plans for ameliorating the condition of the poor and of the laborer are put forth by Socialists, and the Catholic worker to whom these are proposed by his Socialist fellow mechanic naturally draws the conclusion that if this is Socialism, as he is given to understand that it is, then he can see no reason why the Church should be so utterly and relentlessly opposed to it. The great work of the lecturer must evidently be to make manifest the real meaning of Socialism in theory and in practice, and to show that what is good and noble in its purpose is even more dearly cherished by the Church, and is to-day to be made the goal of Catholic social action in our own country as it has long been contended for most successfully by Catholic organization in Germany. Socialism, on the contrary, must be exposed in all its dishonesty and in the fallacy of its fundamental principles, so destructive of all justice and religion, and forever irreconcilable with Catholic doctrine.

In speaking with the members as they departed for their homes the writer was deeply impressed not merely with the supreme sense of satisfaction with which the lectures and discussions had been deservedly appreciated, but even more with the serious determination of the men to read and study and fit themselves for the battles the future will bring. Here, we may say, is the greatest profit derived from such courses: the desire they awaken for further information on the Catholic side of every social question, and the conviction they inspire of the absolute need—now perhaps realized for the first time—of reading and spreading our own Catholic literature. Indeed, could a sound, enlightened Catholic paper and periodical be introduced into every Catholic home and be there accorded all the attention and consideration it deserves, the victory were already assured.

JOSEPH HUSSLEIN, S.J.

## Lack of Support in Charitable Work

We have received the annual report of the Christ Child Society, Washington, D. C., with branches in other cities and towns, and after reading its clear exposition of work accomplished and examining its businesslike balance sheet, we pass on it the judgment which falls usually on Catholic charitable works: "An extraordinary result from means so limited." Why the means are such is a problem worth considering, the more so as the annual conference of charities is near at hand, in which it might well be discussed. This society, in Washington, which is typical of many others, has over 800 members, exclusive of the junior branch. Its subscriptions and Christmas donations amount to less than \$1,200. Most probably the donations may be put down at \$500, of which the larger part come from persons not members of the Society. This would bring the contributions of members to \$1 each per annum, less than 10 cents a month.

The great impediment to our charitable work is lack of support. Some say this can not be helped. Protestants, they explain, have comparatively few calls on them, so they can afford to undertake philanthropy on a large scale. On the other hand, the claims on Catholics are so many, for church, school, church organizations, etc., that there is little left for general charity. There is something in this excuse, in the sense that it is not absolutely invalid; but that something is very small indeed. Let us suppose a parish of one thousand families, chiefly of working people, and assume that there are five wage earners for every three families, earning, on an average, \$20 a week for forty weeks in the year. This would give about \$1,500,000 coming into the parish annually. Besides, there is a number of men, either unattached to any family or more or less emancipated, who have not set up families of their own. Put these at one hundred and fifty, and suppose them to earn \$15 a week for forty weeks in the year, and we see \$100,000 more coming in. Now, what do the Church and the parochial organizations receive out of this sum? How much is wasted in self-indulgence?

The experience of every pastor is that the church is supported mainly by a minority of zealous families, and that the larger part of the parishioners do less than their share. There are some who find the burden heavy, and these complain the least. There are others who do something, and these are louder in their complaints. But loudest of all are those selfish ones who grudge every penny that does not go to their own personal gratification.

But there are many who would contribute willingly to charity could they but be reached. In looking over the list of subscribers to the Christ Child Society, one sees that they are nearly all women. There are some men; but these are nearly all priests, while laymen are few and far between. Yet these are they who can be, and should be, the main support of Catholic charities. It is not easy to get the young unmarried man to take a seat in the church, or to subscribe to the school fund. He does not, as a rule, get Masses said, and he seems to feel bashful about putting a reasonable offering into the contribution box. Yet he has money to spend, and he spends it. If he gave according to his means to Catholic charities, most pastors would be willing to overlook his parochial shortcomings, and the charities would develop wonderfully.

But how is he to be got to do so? It seems to us that this is to be accomplished by the Catholic societies of men, which should take under their special patronage the many works which women are administering so well. Division of labor is the secret of success. Let the men find the means and the women will do the work. Some practical member of one of the federated societies might point out how this is to be accomplished.



## ECCLESIASTICAL ITEMS

The recent decree of the Holy Father reducing the number of week-day holy days of obligation for the Catholics of the world does not in that respect affect the Catholics of the United States. Here the holy days remain the same as before the decree was issued, namely: Christmas Day, the Circumcision, Ascension, Assumption, All Saints and the Immaculate Conception. However, there is to be no fasting or abstinence on any of these holy days of obligation. Thus when the Feast of the Immaculate Conception falls on a Friday, the obligation of fasting or abstinence does not hold for that day.

The dispute as to whether Margaret Riley, an orphan, 7 years old, should be permitted to remain in the Presbyterian Orphanage or be sent to a Catholic institution was finally decided, on August 1, by Judge Staake, in the Quarter Sessions Court, Philadelphia, when an order was made awarding the child to the custody of St. Joseph's Orphan Asylum.

The parents of Margaret were Catholics, and it was conceded that they received the last rites of their Church. The child was baptized in the Church of the Immaculate Conception, but after the death of her father and mother, her grandmother placed her in the Presbyterian Orphanage. The St. Vincent de Paul Society thereupon asked for a writ of habeas corpus, contending that, as Margaret was undoubtedly a Catholic, she should be sent to an institution conducted under the rules of that faith. While a decision was pending it was brought to Judge Staake's attention that the child had been rebaptized in the Presbyterian faith, but Judge Staake, in disposing of the case, said:

"Such second baptism was entirely nugatory, of no validity, and should not have taken place; that the Roman Catholic Church recognizes the baptism of a person in any orthodox Christian Church, and that even where there was a doubt as to whether the person had been baptized or not, conditional baptism is given, with the proviso that if the person had not already been baptized then it was now baptized, but that such conditional baptism was only given where a doubt existed as to whether a valid Christian baptism had theretofore been given the person by a non-Catholic."

"It has always been the practice of the courts of this Commonwealth," the Court added, "in awarding the custody of children, to take into consideration the religious faith of the parents of such children. The Court having been informed by counsel representing the Presbyterian Orphanage that no answer will be filed, and that the institution will take no further action in the

cause, now grants the prayer of the petition and awards the said Margaret Riley to St. Joseph's Orphan Asylum."

Judge Staples, of Monroe County, who had original jurisdiction in the case, while temporarily sitting in the Quarter Sessions, concurred in Judge Staake's ruling.

The Very Rev. Denis J. O'Doherty, recently appointed to succeed his brother as President of the Irish College at Salamanca, came from Ireland to America less than two years ago to lecture on problems of present day interest in Irish education and sociology. He is now homeward bound to assist at the consecration of his brother, the Rt. Rev. M. J. O'Doherty, as Bishop of Zamboanga, P. I., and of his cousin, the Rt. Rev. Dr. Morrisroe, as Bishop of Achonry, Ireland.

The election of officers completed the business session of the International Convention of the Catholic Order of Foresters, held in Cleveland, Ohio, the first week of August. Thomas H. Cannon, of Chicago, was reelected to the office of High Chief Ranger. The convention decided to abolish the extra charge for insurance on all persons engaged in hazardous occupations. Louisville was selected as the place to hold the next convention.

## SCIENCE

Discussing an average temperature gradient, a composite plotted from 117 actual gradients, winter and summer, Prof. W. J. Humphreys of the U. S. Weather Bureau sums up his conclusions in the following terms: "By day the surface layer of air is warmed mainly by contact with the heated earth, and the layers next above it by convection. Hence, the afternoon temperature gradient must closely follow, first, the dry air, and then the saturated adiabat. By nights the lowest air is cooled by contact with the relatively cold earth, and the layers next above partly through indirect contact with the earth and partly by radiation, and thus an inversion gradient is often produced near the surface. Hence the average gradient departs more and more widely from the adiabats as the surface is approached. Hence, also, during mornings local convections usually are too shallow, but during summer afternoons quite sufficient to produce cumulus clouds."

The Geological Survey announces the discovery of a new mineral, to be known as Hinsdalite. It was obtained by E. S. Larsen from the dump at the mouth of one of the tunnels of the Golden Fleece mine, near Lake City, Hinsdale County, Colorado. It appears abundantly as an original vein mineral associated with quartz, as well as some pyrites,

galena, and barite. Its hardness is about five, and its lustre is from vitreous to greasy. It is of a pale green color, is infusible, but whitens on heating, and is insoluble in acids.

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The new Hamilton and Henry process for copper hardening consists in treating the copper with aluminium and iron pyrites. The aluminium is heated to a high temperature in a crucible and sufficient pyrites are added to form a brittle compound after pouring and moulding. From one to three ounces of this mixture are added, together with borax and charcoal, to each pound of copper previously melted. F. TONDORF, S.J.

## OBITUARY

The Right Reverend Clement Pagnani, O.S.B., first Bishop of Kandy, Ceylon, died recently in his seventy-eighth year. Born at Fabriano in the States of the Church in 1834, he entered the Silvestrine Congregation of the Order of St. Benedict, and made his studies in Rome, where he was raised to the priesthood in 1857. Four years later he went as a missionary to Ceylon, where he labored zealously until his lamented death. He became Vicar Apostolic of Colombo in 1879, and took charge of Kandy in the same capacity in 1883. At that time he had but six priests to assist him in the work of the apostolate. When Pope Leo XIII established the Ceylon hierarchy, in 1886, Bishop Pagnani was appointed to the see of Kandy. He multiplied the mission stations, completed St. Anthony's Abbey, established a boarding school for boys, introduced the Sisters of the Good Shepherd, founded a congregation of native Sisters, and manifested in other ways the spirit of a true apostle. The deceased prelate was within a few months of celebrating three jubilees—the silver jubilee of his promotion to the see of Kandy, the golden jubilee of his coming to Ceylon, and the diamond jubilee of his entrance into the Order of St. Benedict. At his obsequies, which were attended by all the members of the hierarchy of Ceylon and by throngs of devoted friends and admirers, sermons were preached in Sinhalese, Tamil, and English, the chief languages of the diocese. Bishop Pagnani had endeared himself to all classes, especially to the poor, by his charity towards the needy, his zeal for Catholic education, and his unaffected piety. His ability as a linguist stood him in good stead, for it enabled him to deal personally with the various nations and races represented in his diocese.

Edward Roth, well known to an older generation as a Catholic educator and

writer, died at his residence in Philadelphia, after a long illness, on August 2. He was in his 86th year. Mr. Roth was born in Kilkenny, Ireland, February 6, 1826, and came to America in September, 1847. He first made New York his home, but after a short time removed to Wilmington, Del. In Wilmington he was appointed a member of the faculty of St. Mary's College, where he taught for fifteen years. During the last ten years of his professorship he was also the vice-president of the institution. In 1862 he resigned from this position and removed to Philadelphia, where he founded the Broad Street Academy, from which many prominent Philadelphians have been graduated, and of which he remained principal until he retired from active life some years ago. Besides being a noted instructor, Mr. Roth had acquired a reputation as a writer of magazine and newspaper stories and as a biographer. He wrote "The Life of Napoleon the Third," which first appeared in serial form in the *Boston Pilot* and was afterward published in book form in 1856. He was also the author of "Christus Judex, a Traveller's Tale," Philadelphia, 1865; compiled an "Index to Littell's Living Age," comprising the contents of the first hundred volumes, Philadelphia, 1886; and published several school books, including works on geography, Latin grammar and arithmetic. Besides these he was the translator of several of Jules Verne's astronomical stories and Legouvé's "Art of Reading." For many years Mr. Roth was an active member of the Catholic Historical Society of Philadelphia.

Mother Mary Bernard Comerford, of the Presentation Order, passed to her reward, on July 21, at Berkeley, Cal., after a life of sixty years in the cloister. She entered the Presentation Convent, Middleton, County Cork, in her twentieth year, and following the example of her sister, Mother Mary Teresa, came to America in 1861. The golden jubilee of her profession in 1903 was signalized by pontifical high Mass, of which His Grace, the Most Rev. Archbishop Riordan was the celebrant. "Mother Bernard's greatest ambition, and what constituted her highest honor in religious life," says the *Leader*, of San Francisco, "was the duty of preparing even one little child for the worthy reception of the Sacraments of Penance and Holy Eucharist. Yet she always encouraged the teachers of other branches to work for the highest perfection in acquiring knowledge and giving the best and most practical education to the pupils."

Sister Francis Xavier Provost, one of the pioneer Holy Name Sisters in the Northwest, died at St. Mary's Academy, Portland, Oregon, July 23, in the eighty-first year of her age and the sixty-first of

her religious profession. Sister Xavier was born at Belle Isle on the Richelieu, P. Q., in 1831. Twenty years later she pronounced her religious vows in the Convent of Longueil, and celebrated the golden jubilee of her profession in 1901. When the Oregon Mission was undertaken, in 1859, Sister Francis Xavier was one of the twelve Sisters to accept the appointment to Portland, and she labored zealously in the Northwest ever since. The Most Rev. Alexander Christie, Archbishop of Oregon City, officiated at the pontifical Mass of requiem.

### LETTERS TO THE EDITOR

#### PROTESTANT HYMNS IN CATHOLIC CHURCHES

To the Editor of AMERICA:

Recent criticism in your columns of the abuse of allowing Protestant hymns to be sung at Catholic ceremonies was most gratifying. I am sure, to many who, like myself, have been dubbed "cranks" for constantly inveighing against the evil. That the censures you print even call for more radical treatment might be assumed from the following extract from the published report of the recent funeral of a well-known Catholic. I omit the names:

"The musical part of the service was beautiful. Mrs. — of — sang the opening solo, 'Paradise.' 'Lead, Kindly Light,' was sung in duet by Mrs. — and Mr. —, also of —. Mr. —, a prominent — organist, played accompaniments and also rendered the funeral march from Chopin. Mr. — sang 'O Salutory' and Mrs. — followed with 'Face to Face.' The closing number was by Mr. —, 'The Hills of God.'"

All this in the face of the *Motu Proprio* and diocesan and other statutes to the contrary.

GREGORIAN.

Newark, July 31.

To the Editor of AMERICA:

Your editorial on the singing of "Onward Christian Soldiers" touched a subject in which I am deeply interested, and apropos of which might I ask the privilege of calling attention to what seems to me, as a Catholic organist, to be a much-needed want, namely, an official Catholic Hymnal. Our Protestant brethren are surely very much ahead of us in the matter. Nearly all denominations have these official hymnals containing as many as six hundred or more hymns, collected by the most competent editors, lay and ecclesiastical, written in simple yet effective four-part harmony, clearly printed, well arranged as far as subject matter is concerned, elaborately indexed, and, by reason of the universality of their use, capable of being sold at a

reasonable sum. As a result, the churches of these denominations are provided with one and the same hymnal, and this fact goes a long way to account for the congregational singing which, as a rule, you find there, and to which, I am sorry to say (with some rare exceptions), we Catholics have not as yet attained.

It is true there are in existence several hymnals which have done yeoman service, notably the Christian Brothers' and St. Basil's Hymnals; but most of these hymnals are out of date, oftentimes unmusical in arrangement, and their sins of omission many. For instance, the Christian Brothers' Hymnal does not contain the tune to which the *Tantum Ergo* is usually sung, and the harmony is in most cases three-part, and therefore ineffective.

The work could be most effectively done by a competent committee of clergymen, assisted by prominent Catholic organists and musicians. The whole ground should be gone over thoroughly, and an official hymnal similar in character to those of other denominations, but absolutely Catholic in tone and spirit, be issued. This work, in addition to the ordinary devotional hymns, should contain in modern notation the Gregorian Mass for a solemn feast, the proper of the Mass for some of our more important feasts, the vespers, litanies and Holy Week music, etc., arranged in a simple and easy, yet effective, way.

The uses to which such a hymnal might be put are manifold and interesting. Particularly is this so in the case of our parochial schools. Our children throughout the length and breadth of the land would then be taught and sing the same hymns, and when they grow to maturity the attainment of congregational singing would not be the impossibility which it now seems, particularly if every church pew were provided with several hymnals, as in the Protestant churches.

Moreover, organists would have a source of material to draw from which would be official, and therefore safe, and thus would be spared the danger of using quasi-Protestant hymns, or singing a hymn to the Sacred Heart to the tune of a well-known secular love song, but taken from a hymnal bearing the imprimatur and *nil obstat* of a prominent archdiocese. Even the ideal of congregational singing of the common of the Mass might be reached if our parochial school children were taught the Gregorian Mass for a solemn feast through the medium of an official Catholic hymnal.

JAMES P. DUNN.

Organist, St. Patrick's Church,  
Jersey City, N. J.